ANIMAL MAGNETISM,

OR,

MESMERISM;

Its History, Phenomena, and Present Condition;

CONTAINING

PRACTICAL INSTRUCTIONS

AND THE LATEST DISCOVERIES IN THE SCIENCE.

PRINCIPALLY DERIVED FROM A RECENT WORK

BY WILLIAM LANG.

WITH A SUPPLEMENT, CONTAINING NEW AND IMPORTANT FACTS, NEVER BEFORE PUBLISHED IN THE U. STATES,

BY REV. CHAUNCEY HARE TOWNSHEND,

AUTHOR OF "FACTS IN MESMERISM, ETC."

"A German doctor, named Mesmer, having made the greatest discovery upon Animal Magnetism, he has instructed pupils, among whom your humble servant is one of the most enthusiastic."—GEN. LAFAYETTE'S ENGLISH LETTERS TO WASHINGTON.

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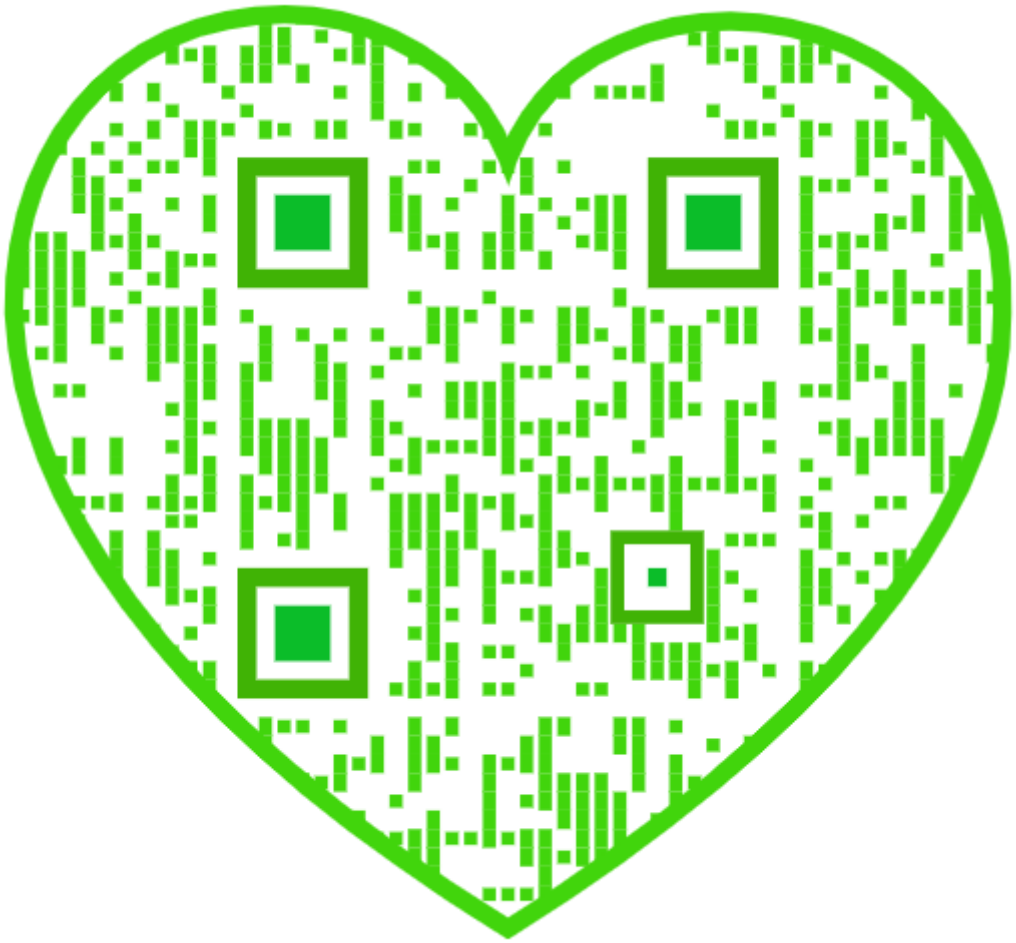

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PREFACE:

The time has come when public curiosity, in regard to the great truths of Mesmerism, can no longer be warded off by the sneers of interested professional opponents. Both in Great Britain and the United States, the subject is at this moment attracting the deep and earnest attention of many of the noblest minds of the age. "It is a very obvious principle," says the celebrated Dr. Chalmers, "although often forgotten in the pride of prejudice and controversy, that what has been seen by one pair of human eyes, is of force to countervail all that has been reasoned or guessed at by a thousand human understandings."

This great principle is beginning to have due weight with the liberal and intelligent. Mesmerism is, of all others, the science of facts. As Mr. Chenevix has well observed, "In the whole domain of human arguments, no art or science rests upon experiments more numerous, more positive, or more easily ascertained." He adds, that he had more than one conversation with La Place upon the subject, about 1816 and 1817, and that the expression of that great philosopher constantly was:—"that the testimony in favour of the truth of Mesmerism, coming with such uniformity from enlightened men of many nations, who had no interest to deceive, and possessed no possible means of collusion, was such that, applying to it his own principles and formulas respecting human evidence, he could not withhold his assent to what was so strongly supported."

The same writer remarks, in reference to the apathy with which the subject is received by physicians generally:—"It would not disgrace the greatest man that England ever has produced, to attempt an experiment or two upon a doctrine which Hufeland, Jussieu, Cuvier, Ampere, and La Place, believed. Nay, would it not disgrace him to condemn, without knowing any thing about it, what they knew and credited?

Is *supercilious ignorance* the weapon with which Bacon would have repelled a new branch of knowledge, however extraordinary it might have appeared to him?"

Surely what great men believe, ordinary men may try. And yet, with what violence of ridicule is Mesmerism still received by medical practitioners? It is evident, however, that they cannot long remain ignorant of these matters without falling greatly behind the age in respect to professional acquirements. Mankind are not to be deprived of the blessings of a potent remedy, because the professors of the healing art choose to remain wilfully blind to the truth.

Satanic agency is the bugbear raised by some worthy persons against Mesmerism; but their medical allies have other means of solving the difficulty. Their pride of learning has been piqued because they are unable to explain certain facts, of which they have heard, and so they boldly rush to the conclusion that the facts are not facts. They read in their books that a commission of the Medical Faculty of Paris had condemned what is now called Mesmerism; and forgetting that a commission of the same body had likewise, after a similar investigation, rejected as a fallacy Harvey's discovery of the circulation of the blood, and without deigning to examine the living evidence to be seen on every side, they denounce those who maintain an opposite opinion as either dupes or impostors. Their mode of proceeding is quaintly described in the following words of an ingenious author:—"Whilst the unlearned were all busied in getting down to the bottom of the well, where TRUTH keeps her little court, were the learned, in their way, as busy in pumping her up through the conduits of dialectic induction;—*they concerned themselves not with* FACTS—THEY REASONED."

The present work is a digest of all the important facts in Mesmerism, up to the present day. It contains, also, practical instructions in the Science, as laid down by the best authorities.

A supplement is added to the American edition, containing some new facts in Mesmerism, by the Rev. Chauncey Hare Townshend, which appeared in London a few weeks since, and which are now, for the first time, re-published in the United States. They will be found richly worthy of attention.

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CHAPTER I.

Mesmerism ancient in its Origin—Van Helmont and William Maxwell—Cures of Levret, Valentine Greatrakes, Dr. Streper, and Gassner—Mesmer, his birth—Studies Medicine at Vienna—His appearance in Paris—Negociation for the purchase of his Secret—French Commission of 1784—Report by Jussien—The Marquis de Puysegur—Death of Mesmer—Spread of Mesmerism on the continent of Europe—The French Commission of 1826—Their experiments—Remarkable cases—Conclusions of the Commission.

Mesmerism, or Animal Magnetism, or, to speak with stricter accuracy, the peculiar agency to which both of these names are occasionally applied, seems to have been more or less known in those bygone ages of the world, whose records have come down to our time. Animal Magnetism was the name given to this agency by Mesmer, to whom the merit of reviving and making it known in modern times, belongs; but as the adoption of a doubtful theory is thereby, in appearance at least, implied, the less objectionable term of Mesmerism has latterly been employed. Our glance at its past history will be very brief.

Without attempting to trace back to more remote periods those curious phenomena which we now class under the general name of Mesmerism, it may be mentioned, that early in the seventeenth century, Van Helmont, a celebra-

ted continental physician, exhibited a knowledge of the subject in his writings; and, in the year 1679, William Maxwell, an Englishman, laid down propositions very similar to those which, at an after period, were brought forward by Mesmer.

About the middle of the seventeenth century, there appeared in England a certain gardener of the name of Levret, an Irish gentleman, Valentine Greatrakes, and a Dr. Streper, who professed to cure various diseases by stroking with the hand. The cures performed in this manner by Greatrakes are authenticated by the Lord Bishop of Derry, and many other highly respectable individuals. The Royal Society accounted for them by the supposition, that there existed a "sanative contagion in Mr. Greatrakes' body, which had an antipathy to some particular diseases, and not to others." At a still later period, Gassner, a Catholic minister, a native of Suabia, having taken up a notion that many diseases arose from demoniacal possession, and could be cured by exorcism, performed a number of astonishing cures, especially among patients affected with spasmodic and epileptic complaints. Many other instances of a like character might be adduced, exhibiting traces of this curious agency; but we come, without farther preface, to the individual who, in modern times, was the reviver of the science to which his name has been given.

Frederick Anthony Mesmer was born in Switzerland, on the 23d day of May, 1734. He studied medicine at Vienna, where he obtained the degree of doctor, and settled as a physician. A marriage with a lady of fortune soon afterwards raised him above some of the cares which attach to the young medical practitioner.

From an early age, Mesmer is said to have manifested a love of the marvellous; and, in the year 1776, he published a dissertation, *On the Influence of the Planets upon the Human Body*. He assumed, that the influence operated by electricity; but finding that agent inadequate to the solution of all the phenomena, he afterwards abandoned it for magnetism. In 1773, upon the suggestion of Maximilian Hell, professor of astronomy at Vienna, he resorted

to the use of the magnet, which he applied in the cure of various diseases. Ultimately he discovered that the magnetic rods employed by him were powerless, and that the healing power, whatever it might be, was resident in himself. The rods were accordingly abandoned, the effects being produced by certain passes.

Mesmer now began to assume a mysterious demeanour; and, in no small degree through his own folly, so great a prejudice was created against him, that in 1777 he departed from Vienna, and early in the following year made his appearance in Paris. There, besides making a convert of Dr. D'Eslon, he performed many remarkable cures in the class of distinguished persons, and his fame accordingly spread with great rapidity throughout the gay circles of that city. The members of the medical profession, however, set themselves in resolute opposition to Mesmer, and for a time he retired to Spa, but afterwards, upon the persuasion of his friends, returned to Paris.

A negotiation was attempted for the purchase of Mesmer's secret by the French Government; but this having failed, the sale was carried on to private individuals at the rate of one hundred louis a head. It was a condition of each sale that secresy should be maintained; but this was broken through, and the knowledge of the facts propagated by Mesmer was soon widely diffused, with the disadvantage of having many corruptions grafted upon them according to the fancies of various individuals. The practice of Mesmer savoured in itself sufficiently of quackery, and some of his disciples seem to have followed it up in a still more foolish manner.

In 1784, the French Government issued a royal mandate to the medical faculty of Paris, requiring them to investigate the facts and the pretensions of the new doctrine. The bulk of the members of this famous commission had prejudged the question, and, like too many of the medical men of our own time, were resolved that they would not be convinced. The name of the celebrated Franklin is attached to the Report that was issued, although it should not have been there, as he is said to have been indisposed

at the time, and to have given little attention to what took place.

There was one commissioner who refused to concur in the Report adopted by his brethren. Jussieu, a physician of the highest eminence, who devoted great attention to the investigation, published a special report of his own, presenting an entirely different view, and conveying an infinitely more favourable impression of the subject.

The blow struck by the French Commissioners did not entirely answer the expected purpose. The question still continued to excite a high degree of interest in that country, but the breaking out of the Revolution, and the wars which followed that event, turned the public attention in other directions.

The Marquis de Puysegur, one of the most intelligent of Mesmer's disciples, to whom the science is under deep obligations, was the first to describe the state of somnambulism. The Marquis, both at Paris and on his estate in the country, devoted himself with the utmost zeal to the propagation of the science; and the system, as improved by him, was introduced into Germany in 1787, through the instrumentality of the celebrated physiognomist Lavater. Journals devoted to animal magnetism were established in France and Germany; and in those countries, as well as in Switzerland, the magnetic treatment has prevailed, more or less, for the last fifty years.

Meanwhile, Mesmer had retired to his native country, Switzerland, and his death took place on the 5th of March, 1815, at Meersburg, on the Lake of Constance. His last years were devoted to the practice of the magnetic treatment, for the benefit of the poor, and he exhibited his own belief in its efficacy as a remedy, by submitting to the treatment in his last illness, and is said to have experienced from it great relief.

Many men of the highest eminence on the Continent of Europe, despite the din of war around them, devoted a considerable degree of attention to Mesmerism, and in progress of time it began to be heard of in the works of the great German physiologists, Sprengel, Reil, Authenrieth,

and others—names as well known on the Continent as those of Harvey or Hunter in Britain. In 1817, the practice of Mesmerism was by law ordered to be confined to the medical profession in the Prussian dominions; and in 1818 the Academy of Sciences at Berlin offered a prize of 3340 francs for the best treatise on Mesmerism. In Denmark, and even in Russia, about the same period, the subject was brought under investigation, and in the latter country a committee, appointed by the Emperor, declared it to be a most important agent. These things could not go on without challenging investigation in France, from whence the first report of a commission had emanated.

In 1825, M. Foissac proposed to the Academie de Medecine, to produce a somnambulist in whom the members of that body might witness the extraordinary phenomena caused by animal magnetism. The proposition gave rise to violent debates, which terminated in the appointment of a committee to determine as to whether the Academie ought or ought not to take cognizance in the subject. The committee decided in the affirmative upon the following grounds: First, that the judgment pronounced by the Academie in 1784, was not founded upon reasons sufficiently conclusive; and secondly, that the magnetism now proposed for examination differed from the Mesmerian magnetism, inasmuch as its effects were producible without actual contact between the magnetiser and the magnetised, and without the employment of metallic rods, magnetic chairs, and other similar means. After strong opposition, a commission was appointed, composed of twelve members, to examine into and report upon the experiments about to be made. The commission pursued its investigations till 1831, when it presented a report to the Academie, containing an exposition of its labours, with the inferences deduced from them, arranged under the following heads:

1. The effects ascribed to magnetism are null in most healthy individuals, and in some invalids.

2. They are but little apparent in others.

3. They are often produced by ennui, monotony, and the power of the imagination.

4. Lastly, they are developed independently of these causes, very probably by the influence of magnetism alone.

The somnambulist proposed to be presented to the Academie by M. Foissac, who, he stated, would remove all doubt as to the power of magnetism, was the first person subjected to its operation before the commission. It appears, however, that the experiment was a failure, for the commissioners say in the report, "We must confess, our inexperience, our impatience, our mistrust, perhaps too strongly manifested, did not permit us to observe any of the phenomena of somnambulism."

It is unnecessary that I should follow the report in the enumeration of instances illustrative of the two first heads. The following cases will serve to illustrate the third position; it being sufficient to place the persons in situations in which they believed themselves magnetised, to produce similar phenomena.

"Madlle. L. was magnetised eleven times at the Hotel Dieu, within the period of a month. At the fourth sitting, somnolency, convulsive movements of the neck and face, with other symptoms, occurred. At the eleventh sitting, the magnetiser placed himself behind her chair, without making any signs, and without the intention of magnetising; nevertheless, she experienced more decided effects than on the preceding trials."

"An hysterical girl was magnetised several times; at each time there occurred somnolency with strong convulsive actions. Being placed one day in the same chair, in the same place, at the same hour, and in the presence of the same persons, the accustomed phenomena presented themselves, though the magnetiser was absent." A like experiment was made on an epileptic patient with a similar result.

The following is an abstract of some of the cases, from which the commissioners inferred, that the phenomena was produced by the action of magnetism alone.

A child aged twenty-eight months, subject to epileptic attacks, was magnetised by M. Foissac. Almost immediately after the beginning of the passes, it rubbed its eyes,

leaned its head upon one of the cushions, yawned, was agitated, scratched its head and ears, and seemed to struggle against the tendency to sleep.

A deaf and dumb boy, aged eighteen years, subject to epileptic attacks from a long period, was magnetised fifteen times; the epileptic attacks were suspended, and only returned after an interval of eight months, which was unprecedented in the history of his disease; he experienced besides, during the experiments, heaviness of the eyelids, general torpor, the inclination to sleep, and sometimes vertigo.

M. Itard, one of the members of the commission, who had previously been magnetised without any effect resulting, again subjected himself to the experiment after nearly a year's interval, and experienced languor without sleep, a marked excitation of the nerves of the face, convulsive movements in the nose, the muscles of the face and jaws, an accumulation in the mouth of saliva, having a metallic taste—a sensation similar to that which he had experienced from galvanism. This phenomenon recurred on subsequent occasions, when he was magnetised; the two first sittings produced headache, which lasted several hours, at the same time his habitual pains had diminished.

After stating some instances of insensibility during somnambulism, to noises, pinching, pricking, ammonia applied to the nose, &c., the commissioners relate two or three cases where the somnambulists failed to execute the orders transmitted to them mentally by the magnetiser, of which I shall merely quote one.

In a Madame C., residing in the same house as the magnetiser, it was proposed to exhibit the mental power possessed by the magnetiser over the magnetised; as also the communication of thoughts between them, without the intervention of speech or gesture. The proposal was accepted by the commissioners, who repaired to the house, and when the somnambulist was produced, gave directions in writing to the magnetiser, indicating the actions which they desired to see performed, which were to be signified mentally to the somnambulist. Thus, she is first ordered

to go and sit on a stool before the piano; she rises and looks at the clock; on being apprised of her mistake, she goes into another room, and on being again informed of her errors she sits down. She is next desired to raise her hand at the same time as her magnetiser, and to lower it at the same time; the two hands are raised simultaneously, but that of Madame C. is not lowered at the same time as the magnetiser's. The back of a watch is presented to her; she mistakes the hour and the number of the hands; she is told to rub her forehead, but she merely extends her hands.

The result of this and one or two other cases, rendered the commissioners somewhat suspicious of a previous understanding between the magnetisers and the somnambulists. M. Dupotet offered to remove their doubts, and engaged to produce at will, and out of the sphere of the sight of those whom he would throw into somnambulism, convulsive movements in any part of their body, by the mere action of pointing towards the part which the commissioners should indicate. A man who had already been magnetised several times, was consequently thrown into somnambulism, and after some trials upon his obedience, M. Dupotet announced that the commissioners might produce the promised effects. M. Marc, one of them, accordingly placed himself behind the somnambulist, and made a sign to M. Dupotet, to produce movements in the forefinger of the right hand, and afterwards in the toes; the somnambulist performed some movements, but not in the parts indicated. Similar movements, though more feeble, were subsequently made without magnetisation, and the experiment was declared to be inconclusive.

Mademoiselle Lemaitre, who has been already mentioned, when it was a question of the imagination in the production of magnetic phenomena, also presented this convulsive mobility, but these movements, resembling in their rapidity those which are felt on the approach of an electrical point, sometimes took place in a part to which the fingers were pointed, and sometimes also without the pointing of the fingers. They also occurred at a longer or

shorter period after the attempt which was made to produce them; sometimes this phenomenon was exhibited in one sitting, and did not appear at all in another; the approach of the fingers to one part was likewise sometimes followed by convulsive movements in a different part.

It was chiefly upon M. Petit, a teacher, aged thirty-two, that the convulsive movements have been determined with the greatest degree of precision, by the approach of the magnetiser's fingers.

"M. Dupotet," says the report, "presented him to the commissioners, the 10th August, 1826, stating to them that the man was very susceptible to somnambulic phenomena, and that while in this state, he, M. Dupotet, could at his pleasure, and without expressing it by word, produce in the parts indicated by the commissioners, evident convulsive movements, by the mere approach of his fingers to the parts. He was quickly somnambulised, and it was then that the commissioners, to obviate any suspicion of a concerted plan, placed in the hands of M. Dupotet, a note composed in silence, and at the moment in which they had stated, in writing, the parts which they wished to see convulsed.

"Following these instructions, he first directed his hand towards the right wrist, which became affected with convulsions: he afterwards placed himself behind the patient, and directed his finger in the first instance towards the left thigh, then towards the left elbow, and then to the head. These three parts were almost immediately seized with convulsive movements. M. Dupotet next directed his left leg towards that of the patient, who became agitated in such a manner as to be near falling; M. Dupotet then brought his foot near the right elbow of M. Petit, and the elbow became agitated; he then carried his foot towards the left elbow and hand, and very strong convulsive actions took place in the whole limb. One of the commissioners, M. Marc, with the intention of obviating the slightest possibility of trickery, placed a bandage over the patient's eyes, and the preceding experiments were repeated, with but slight difference in the result. Upon the combined and

instantaneous indication of several of us, M. Dupotet directed his finger towards the patient's left hand; on its approach both hands were agitated. We desired that the action should be directed at the same time to both the inferior extremities; at first the fingers were approached without any results; soon, however, the somnambulist moved his hands, retreated, and then agitated his feet.—MM. Thillaye and Marc directed their fingers towards various parts of the body, and provoked some conclusive movements. Thus M. Petit always had, on the approach of the fingers, convulsive movements, whether his eyes were bandaged or not, and these movements were more decided when a metallic rod, such as a key, or the branches of spectacles, was directed towards the parts. In conclusion, the commission, although witnesses of several cases in which this contractile faculty has been excited by the approach of the fingers, or of metallic rods, require further facts, in order to appreciate the phenomenon, of the constancy and value of which they do not consider themselves sufficiently enlightened to pronounce an opinion."

M. Petit likewise presented the phenomena of clairvoyance, or sight with the closed eyelids, though he was wrong in some of his statements. Thus, M. Dupotet had announced to the commissioners that the somnambulist would be able to pick out from twelve coins, that which he had held in his hand. A five-franc piece was selected, and mixed with twelve others, but M. Petit took the wrong one; a watch, of which the direction of the hands was altered from the actual hour of the day, was presented to him, and he was twice wrong in mentioning the time which they indicated. This was accounted for by saying that M. Petit had lost some of his lucidity since he had not been so frequently magnetised; nevertheless, in the same sitting, the reporter to the commission played a game of piquet with him, and often tried to deceive him by announcing a card of one colour for another, but in vain; M. Petit played correctly, and knew the colour of his adversary's cards. Every time, however, that a substance, as a sheet of paper or parchment was placed between the eyes

and the object to be designated, M. Petit could not distinguish it.

"If," says the report, "these trials had been the only ones by which we had sought to recognize *clairvoyance*, we should have concluded that the somnambulist did not possess it; but in the following experiment this faculty appeared in full evidence, and this time the success completely verified that which M. Dupotet had announced to us."

"After the patient had been thrown into somnambulism, and had exhibited some of the phenomena of muscular contraction and agitation on the approach of the fingers or foot of the magnetizer, a bandage was placed over the eyes. Having declared, however, that he could not see with the bandage, it was removed, but then constant attention was directed to the eyelids to verify that they were exactly closed. For this purpose a light was held at a little distance from the eyes during the experiment, and several persons were watching him closely; one of them, M. Ribes, even remarked, that the edges of the eyelids were so close, that the lashes of the upper and lower lids crossed each other. The same gentleman, a member of the Academie, then presented a catalogue which he took out of his pocket; the somnambulist, after some efforts which appeared to fatigue him, read very distinctly the words—*Lavater, il est bien difficile de connoitre les hommes*—these last words were in very small type. He next recognized a passport and a *porte-d'armes*, which is very like a passport: after a few instants' attention he read, *De par le roi* and *Port d'armes*. An open letter was next shown him: he said he could not read it, as he did not understand English—the letter was in fact written in English. He afterwards distinguished the representation of a dog before an altar, on a snuff-box; and on a closed letter being presented to him, though he could not read it, he pointed out the direction of the lines of writing. On subsequently playing piquet, he handled the cards with the greatest exactness, and without ever being mistaken, notwithstanding attempts to deceive him were frequently made, by withdrawing or changing the cards; he counted

with surprising facility the number of points marked upon his adversary's marking card.

"Whilst M. Petit was playing a second game, M. Dupotet, at the suggestion of M. Ribes, directed from behind, his hand towards the patient's elbow, and the contraction formerly observed recurred. Then, on the proposition of M. Bourdois, he magnetised him from behind, at the distance of a foot, with the intention of awakening him. The ardour with which the somnambulist was playing, opposed this action, which seemed to annoy and vex him. He several times carried his hand to the back of his head, as if he were suffering; he afterwards fell into a stupor, which seemed to be a light natural sleep, and on some one speaking to him in this state, he waked up with a start.

"Shortly afterwards he was again magnetised, and M. Dupotet, desirous that not the shadow of a doubt should remain on the nature of a physical action, exerted at will on the somnambulist, proposed to put on him as many bandages as the commissioners pleased, and then to act upon him. In consequence, his face down to the nostrils was covered with several handkerchiefs; the cavity formed by the prominence of the nose being filled up with gloves, and a black handkerchief covered the whole, falling down to his neck like a veil. The experiments were then repeated in various ways, and the same kind of movements manifested themselves in the parts towards which the hand or the foot were directed. After a game at ecarte, which the somnambulist pursued with such ardour that he remained insensible to the action of M. Bourdois, who vainly endeavoured to act upon him from behind, he rose, walked across the room, putting aside the chairs which were in his way, and went to sit down at a distance from the experimenters, when he was awakened by M. Dupotet. When awakened, he said that he retained no recollection of what had occurred during his somnambulism."

I will now refer to the cases in which the commissioners witnessed, besides clairvoyance, "the proofs of intuition, and of a foresight very remarkable, as regards themselves and others."

Paul Villagrand, a law student, was attacked, 25th December, 1825, by apoplexy, with paralysis of the whole left side of the body; after seventeen months of varied treatment pursued at home, and in a Maison de Santé, in the course of which period he had two fresh attacks, he was admitted, 8th April, 1827, in the hospital La Charité. Although he had experienced marked relief from the means employed before his admission, he still walked with crutches without being able to lean upon the left leg. The arm of the same side could execute some under movements, but he could not raise it to the head. He could hardly see with the right eye, and his hearing was very bad on both sides. In this state he was placed under the care of M. Fouquier. During five months, he was bled, purged, or blistered, from time to time, and took the extract of nux vomica. The left arm acquired a little strength, the headaches to which he was subject subsided, and his condition remained stationary till 29th August, 1827, on which day he was magnetised by M. Poissac, according to the order and under the direction of M. Fouquier. In this first sitting he experienced a sensation of general heat, and muscular twitchings. He was astonished at the inclination to sleep, rubbed his eyes, and made useless efforts to keep them open. From this period the deafness and the headache disappeared. It was only at the ninth sitting that the sleep became complete; on the tenth he answered by inarticulate signs to questions which were addressed to him. On a subsequent occasion he announced that he could only be cured with the assistance of magnetism, and prescribed himself sinapisms, baths of Barèges, and the continued use of pills of extract of nux vomica. The 25th September the commission repaired to La Charité, caused the patient to undress, and verified the circumstance that the left inferior extremity was much thinner than the other; that the left-hand pressed much less strongly than the right; that the tongue, when protruded from the mouth, was drawn towards the right commissure. On being magnetised, he again prescribed for himself, and added, that by pursuing the treatment for

three days, and on being magnetised, he would be able on awaking to walk without crutches. The treatment was accordingly followed up, and on the stated day, the 25th, the commissioners arrived at the hospital. Paul entered the room supporting himself on his crutches, and was magnetised as usual. When in somnambulism, he stated that he would return to his bed without crutches or support. When awakened, he asked for his crutches, but was answered that he did not require them,—in fact, he arose, supported himself upon the paralysed leg, passed through the crowd, which followed him, descended the steps of the conference-room, crossed the courtyard to the foot of the staircase, which, after resting himself a minute or two, he ascended with the assistance of an arm and the bannister, went to his bed without support, to the great astonishment of all the patients, who till then had only seen him fixed to his bed. From that day he did not resume his crutches.

When again magnetised, on the 11th October, he announced that he should be completely cured if a seton were established below the region of the heart. On being pricked with a pin on the eyelids, he evinced no sign of sensibility.

The magnetic experiments in the hospital were at this period put a stop to by the administrative council. The patient, however, said he could not sufficiently praise the efficacy of magnetism, and was consequently removed from the hospital by M. Foissac, who continued the treatment in a private apartment.

On the 29th of the same month, the commissioners went to his apartment to ascertain the progress of the cure, which they found materially advanced. On being somnambulised, he showed increased strength, raised M. Thillaye from the ground, and on being told to descend the staircase, abruptly quitted his chair, took the arm of M. Foissac, whom he left at the door, descended and ascended the steps two at a time with a convulsive rapidity, which, however, became moderated when he was told to ascend only one at a time. When awakened, he lost his surpri-

sing increase of strength: his gait was slow but assured; he could not support the weight of his body upon the left leg, and he tried in vain to raise M. Foissac. It must be observed, that two days before this last experiment he had lost two pounds and a half of blood, had had blisters on his legs, a seton in the nape, and another on the breast. "You will consequently perceive with us, gentlemen," continues the Report, "what a prodigious increase of power magnetism had developed in the diseased organs, since the whole strength of the body had been more than quadrupled."

"Paul afterwards renounced all medical treatment, desiring that the remedial means should be restricted to magnetism; and towards the end of the year, as he expressed the desire to be put and kept in somnambulism during eight days, in order that his cure should be complete on the 1st January, he was magnetised on the 25th December, and from that day remained in somnambulism till the 1st January. During this time he was awakened for twelve hours at unequal intervals; and in these brief moments of the waking state, he was suffered to believe that he had only been asleep for a few hours. During the whole time of his sleep the digestive functions were performed with increased activity.

"He had been asleep three days, when, still in somnambulism, accompanied by M. Foissac, he set off on foot, the 28th December, from the Rue Mondovi, and went to find M. Fouquier at the hospital, where he arrived at nine o'clock. He there recognized the patients near whom he had slept before leaving, as also the pupils on service, and he read with closed eyes, while a finger was held on each eyelid, some words which M. Fouquier showed him.

"The 12th of January, the commissioners once more assembled at the house of M. Foissac, where were present M. E. De Las Cases, deputy; the Count De Rumigny, aide-de-camp to the king; and M. Segalas, member of the Academy. M. Foissac stated to us, that when Paul was in the state of somnambulism, a finger might be held on each of his closed eyes, and that notwithstanding the

complete occlusion of the lids, he would distinguish the colour of cards, would read the title of a book, and some lines in any part which might be opened. After a couple of minutes of magnetic gestures, Paul is asleep. The eyelids being held closed constantly and alternately by MM. Fouquier, Itard, Marc, and the reporter; a new pack of cards is brought, and the stamped envelope of the government torn off; the cards are shuffled, and Paul recognizes, easily and successively, the king of spades, the ace of clubs, queen of spades, nine of clubs, seven of diamonds, queen of diamonds, and eight of diamonds."

He also reads lines from a History of France, which the reporter had brought with him, as likewise a paper on which two words had been written. In all these experiments the fingers were applied on the whole of the commissure of the eyes, pressing the lid from above downwards, and the commissioners remarked that the globe of the eye had been in a constant movement of rotation, and seemed to direct itself towards the object submitted to vision.

Analogous effects were repeated on subsequent occasions, and the commissioners remark that—

"The conclusions to be drawn from this long and curious case are easy; they flow naturally from the simple exposition of the facts which we have related, and we enumerate them in the following manner: 1st. A patient whom a rational medication by one of the first practitioners of the capital was not able to cure of paralysis, finds his cure in the employment of magnetism, and in the exactness with which the treatment is pursued, which he prescribes for himself while in somnambulism. 2nd. In this state his strength is notably increased. 3rd. He gives us the most undeniable proof that he reads with the eyes closed. 4th. He foresees the period of his cure, and is cured at the time which he announced."

The case of another patient, a journeyman hatter, æt. 20, born of an epileptic mother, and subject to fits of epilepsy five or six times a week, for ten years, is next given in the report. This individual predicted, while in somnambulism, the periods of his attacks, and when he would

be cured; the former predictions were verified, but before the term which he had fixed for his cure arrived he was knocked down by a cabriolet and killed. The commissioners observe upon this case,—"We see in this instance, a young man subject during ten years to attacks of epilepsy, for which he had been successively treated at two hospitals, and exempted from military service. Magnetism acts upon him, although he is completely ignorant of what is done to him: he becomes somnambulist. The symptoms of his disease are ameliorated, the attacks diminish in frequency, his headaches and oppression disappear beneath the influence of magnetism; he prescribes himself a treatment appropriated to the nature of his disease, and from which he promises himself a cure. Being magnetised without his knowing it, and from afar, he falls into somnambulism, and is awakened from it with the same quickness as when the magnetiser is near him. Lastly, he indicates, with a rare precision, one and two months before-hand, the day and the hour at which he is to have an attack of epilepsy; nevertheless, although endowed with a foresight for attacks at so distant a period, as well as for those which are never to take place, he does not foresee that in two days he will meet with a fatal accident." On this last circumstance the commissioners remark, that the previsions of the patient relate only to his attacks, that they are reduced to the consciousness of the organic modifications which prepare themselves and happen in him, as the necessary result of interior functions; that these previsions, though more extended, are similar to those of certain epileptics, who know from several precursory symptoms that they will have an attack.

"Let us add," they continue, "that his prevision is not absolute, that it is conditional, since, when foretelling an attack, he stated that it would not take place if he were magnetised; and, in fact, it does not take place, it is altogether organic, internal. Thus we can conceive why he did not foresee an event altogether external, viz. that chance should lead him in the way of a fiery horse, and that in attempting to stop it he should receive a mortal wound."

In the next case, the somnambulist, a female, beside the ordinary phenomena of somnambulism, exhibits that of ascertaining the symptoms of persons presented to her. One of these was M. Marc, one of the commissioners; another was a dropsical young woman, with some peculiarities, which were indicated by the somnambulist, on touching her, with tolerable precision. "It results from these observations," says the report, "1st. That while in the state of somnambulism, Mademoiselle C. has pointed out the diseases of three persons with whom she was placed in relation (*rapport.*) 2nd. That the declaration of the one, the examination which was made of the other, after thrice tapping, and the autopsic examination of the third, were found to accord with what the somnambulist had advanced. 3rd. That the different modes of treatment which she prescribed are not beyond the circle of remedies which she might know, nor beyond that of the order of things which she might reasonably recommend; and 4th. That she applied them with a kind of discernment."

The report terminates by saying, "The commission has reported with impartiality that which it had seen with distrust; it has exposed methodically that which it has observed under different circumstances, and which it has followed up with an attention as close as continued. It has the consciousness that the statements which it presents to you are the faithful expression of that which it has observed. The obstacles which it has met with are known to you; they are partly the cause of the delay which has occurred in presenting the report, although it has long been in possession of the materials. We are, however, far from excusing ourselves, or from complaining of this delay, since it gives to our observations a character of maturity and reserve which should lead you to confide in the facts which we have related, without the charge of prepossession and enthusiasm, with which you might have reproached us if we had only recently collected them. We add, that we are far from thinking that we have seen all that is to be seen, and we do not pretend to lead you to

admit as an axiom, that there is nothing positive in magnetism beyond what we mention in our report. Far from placing limits to this part of physiological science, we entertain, on the contrary, the hope that a new field is opened to it, and warranting our own observations, presenting them with confidence to those who, after us, will occupy themselves with magnetism, we restrict ourselves to drawing the following conclusions, which are the necessary consequence of the facts, the totality of which constitutes our report.

" CONCLUSIONS.

" 1. Contact of the thumbs or the hands, frictions or certain gestures termed *passes* made at a little distance from the body, are the means employed to place in relation, or, in other words, to transmit the action from the magnetiser to the magnetised.

" 2. The actions, which are external and visible, are not always necessary, since on many occasions the will, the fixed look of the magnetiser, have sufficed to produce magnetic phenomena, even when unknown to the magnetised.

" 3. Magnetism has acted on persons of different sex and age.

" 4. Magnetism does not generally act upon healthy persons, nor does it act upon all invalids.

" 5. Whilst persons are being magnetised, insignificant and transient effects sometimes occur, which we do not ascribe to magnetism alone, but which may be accounted for without the intervention of a particular agent, viz: by hope or fear, expectation from a something new and unknown, the ennui resulting from the monotony of the gestures, the silence and repose observed in the experiments; lastly, by the imagination, which exercises so powerful an influence over some minds.

" 6. A certain number of the effects observed have appeared to us to result from magnetism alone, and were not

reproduced without it. These are well authenticated physiological and therapeutical phenomena.

" 7. The real effects produced by magnetism are very varied; it agitates some, calms others, it usually accelerates the respiration and circulation, causes transient convulsive movements similar to electric shocks, a lassitude and torpor more or less profound, somnolency, and, in a small number of instances, what the magnetisers term somnambulism.

" 8. The existence of a special character proper to make kown in all cases the reality of the state of somnambulism, has not been proved.

" 9. It may, however, be inferred with certainty that this state exists, when it gives rise to the development of new faculties which have been designated by the name of *clairvoyance*, intuition, internal prevision; or when it produces great changes in the physiological state, as *insensibility, a sudden and inconsiderable increase of strength*, and when this state cannot be referred to another cause.

" 10. As among the effects ascribed to somnambulism there are some which may be simulated, so may somnambulism itself be simulated, and furnish charlatanism with means of deception.

" 11. Sleep, produced more or less speedily, and established in a degree more or less profound, is a real, but not a constant, effect of magnetism.

" 12. It has been demonstrated to us, that sleep may be produced under circumstances in which the magnetised have not been able to perceive, and have been ignorant of, the means employed to occasion it.

" 13. When a person has been already magnetised, it is not always necessary to have recourse to contact, or to the passes, in order to magnetise afresh. The look of the magnetiser, his will alone, has often the same influence. In this case one cannot only act upon the magnetised, but throw him completely into somnambulism, and awaken him from this state without his being aware of it, out of

his sight, at a certain distance, and through closed doors.*

" 14. There usually take place changes more or less remarkable in the perceptions and the faculties of individuals in whom somnambulism is produced by magnetism.

" 15. We have not seen any person fall into somnambulism on being magnetised for the first time. It has sometimes been not until the eighth or tenth sitting that somnambulism has become manifest.

"16. We have constantly seen ordinary sleep, which is the repose of the organs of the senses, of the intellectual faculties and voluntary movements, precede and terminate the state of somnambulism.

" 17. When awakened, somnambulists declare that they do not recollect any of the circumstances of the state of somnambulism.

" 18. We have seen two somnambulists distinguish with closed eyes the objects placed before them; they have designated, without touching them, the colour and name of cards; they have read words written, or lines from a book. This phenomenon has occurred even when the eyelids were kept closed by the fingers.

" 19. We have met with two somnambulists, with the faculty of foreseeing acts of the organism, more or less distinct, more or less complicated.

" 20. We have only met with one somnambulist who could indicate the symptoms of the disease of three persons with whom she was placed in relation. We had, however, made researches on a considerable number.

" 21. In order to determine with justness the relation of magnetism with therapeutics, the effects must have been observed on a great number of individuals, and experiments should have been made for a long period and daily

* An instance was recently related to me by a gentleman of title, on whose account I place the strongest reliance. A lady stated her intention of magnetising the younger of her two daughters, who were seated together at a piano in an adjoining room, separated from the one in which she herself was by folding-doors. On proceeding to carry her intention into effect, magnetism was produced after a brief period in the young lady, who was not aware of what was going on, her sister not being at all affected.

on the same diseases. This not having been done, the commission must restrict itself to saying that it has seen too few cases to be able to pronounce an opinion on this point.

"22. Some of the patients magnetised have derived no advantage, others have experienced more or less marked benefit; viz. one patient, the relief of habitual pains; another, the return of strength; a third, a suspension of several months of epileptic attacks; and a fourth, the complete cure of serious and long-standing paralysis.

"23. Considered as an agent of physiological phenomena, or as a therapeutical means, magnetism ought to find a place within the sphere of medical knowledge, and consequently only medical practitioners ought to employ it, or to superintend its employment, as is practised in the countries of the north.

"24. The commission could not verify, because it had no opportunity, the other faculties which magnetism had stated to exist in somnambulists. But it has collected, and it communicates to the Académie, facts sufficiently important to induce it to think that the Académie ought to encourage researches on magnetism as a very curious branch of psychology and natural history.

"Certainly we dare not flatter ourselves that we shall make you share entirely our conviction of the reality of the phenomena which we have observed, and which you have neither seen, nor followed, nor studied with, or in opposition to us. We do not, therefore, exact from you a blind belief in all which we have reported. We conceive that a great part of the facts are so extraordinary, that you cannot grant it to us: perhaps we ourselves should have refused you our belief, if, changing places, you had come to announce them before this tribunal to us, who, like you at present, had seen nothing, observed nothing, studied nothing, followed nothing of them.

"We only require that you judge us as we should have judged you, that is to say, that you remain perfectly convinced that neither the love of the wonderful, nor the

desire of celebrity, nor any interest whatever, has influenced us in our labours. We were animated by motives more elevated, more worthy of you—by the love of science, and by the wish to justify the hopes which the Académie had conceived of our zeal and devotedness.

"(Signed) Bourdois de la Motte, President;
Fouquier, Gueneau de Mussy,
Guersent Itard, Leroux, Marc,
Thillaye, Husson, Reporter."

CHAPTER II.

Mesmer's Theory—Opinion of Mr. Colquhoun—French Commissioners of 1784—Opinions of Cuvier, Gall, La Place, Dr. Elliotson, Rev. Mr. Townshend, Mr. Braid—Phenomena true, whatever Theory may be ultimately adopted.

Various theories have been from time to time promulgated in explanation of the extraordinary phenomena of Mesmerism. It was assumed by Mesmer that there was a reciprocal influence continually subsisting between the heavenly bodies, the earth, and animated nature, through the medium of a certain very subtile fluid pervading the whole universe, and capable of receiving, propagating, and communicating every impulse of motion. "The properties of matter, and of organised bodies," says Mesmer, "depend upon this operative principle. The animal body experiences the alternative effects of this agent, which, by insinuating itself into the substance of the nerves, affects them immediately. The human body exhibits properties analogous to those of the magnet, such as polarity and inclination. The property of the animal body, which renders it susceptible of this influence, occasioned its denomination of Animal Magnetism."

Mr. Colquhoun, after remarking that the profound and

interesting researches of those eminent physiologists, Reil, Authenreith, and Humboldt, have gone far, not only to demonstrate the existence of a nervous circulation, but even to render probable the external expansion of this circulating fluid, goes on to say,—" Were we, then, to admit the existence of this nervous fluid, of its sensible atmosphere, and its analogy in other respects to electricity, it does not seem to be a very violent or unphilosophical hypothesis to presume that, in certain circumstances, and under certain conditions, it may be capable of being directed outwards, by the volition of one individual, with such energy as to produce a peculiar effect upon the organization of another. This hypothesis, too, appears to be supported by the fact, that individuals possessing sound health and great nervous energy, operate, in general, most effectually in the magnetic treatment; and that weak and diseased persons are most susceptible of the magnetic influence, and manifest the most extraordinary phenomena. Almost all the practitioners of Animal Magnetism, indeed, seem to agree in this, that the magnetic treatment operates principally, if not entirely, upon the nervous system, and particularly upon those nerves which are situated in the abdominal region."

The decision of the French Commissioners of 1784, which is generally supposed to have been utterly hostile to Mesmerism, was in reality principally directed against Mesmer's theory of a fluid. The facts, or at least a numerous portion of them, were admitted, the theory being the main point of attack. The Commissioners tell us—we follow the translation in Mr. Townshend's work—

" That which we have learned, or at least that which has been proved to us, in a clear and satisfactory manner, by our inquiry into the phenomena of Mesmerism, is, that man can act upon man at all times, and almost at will, by striking his imagination; that signs and gestures the most simple may produce the most powerful effects; that the action of man upon the imagination may be reduced to an art, and conducted after a certain method, when exercised upon patients who have faith in the proceedings."

The French Commissioners explained the whole phenomena by attributing them to the power of imagination. The celebrated Cuvier, who fully admits the truth of Mesmerism, writes on this point, as quoted by Dr. Elliotson in his Human Physiology,*—

"We must confess that it is very difficult, in the experiments which have for their object the action which the nervous system of two different individuals can exercise one upon another, to distinguish the effect of the imagination of the individual upon whom the experiment is tried, from the physical result produced by the person who acts for him. The effects, however, on persons ignorant of the agency, and upon individuals whom the operation itself has deprived of consciousness, and those which animals present, do not permit us to doubt that the proximity of two animated bodies in certain positions, combined with certain movements, have a real effect, independently of all participation of the fancy. It appears also clearly, that these effects arise from some nervous communication which is established between their nervous systems."

In allusion to an investigation into Mesmerism made by the well-known Gall, Dr. Elliotson remarks:

"It being, however, impossible to deny such facts of Mesmerism as occur in some nervous diseases, are they to be ascribed to mere imagination—an excitement of the feelings by the gesticulations and proximity of the manipulator, or to the operation of an unknown power? Gall admits this power, and even does not reject the hypothesis of its connection with a fluid. 'How often in intoxication, hysterical and hypochondriacal attacks, convulsions, fever, and insanity, under violent emotions, after long fasting, through the effect of such poisons as opium, hemlock, belladonna, are we not, in some measure, transferred into perfectly different beings—for instance, into poets, actors, &c.'—'Just as in dreaming, the thoughts frequently have more delicacy, and the sensations are more acute, and we can hear and answer; just as, in ordinary somnambulism,

* *Human Physiology.* By JOHN ELLIOTSON, M.D., Cantab., F.R.S. Fifth Edition. London: Longman & Co. 1840.

we can rise, walk, see with our eyes open, touch with the hands, &c.; so we allow that similar phenomena may take place in artificial somnambulism, and even in a higher degree.' 'We acknowledge a fluid which has an especial affinity with the nervous system, which can emanate from an individual, pass into another, and accumulate, in virtue of particular affinities, more in certain parts than in others.' 'We admit the existence of a fluid, the subtraction of which lessens, and the accumulation augments, the power of the nerves; which places one part of the nervous system in repose, and heightens the activity of another, which, therefore, may produce an artificial somnambulism.'"

A rigid mathematician, La Place, observes, that "of all the instruments which we can employ, in order to enable us to discover the imperceptible agents of nature, the nerves are the most sensible, especially when their sensibility is exalted by particular causes. It is by means of them that we have discovered the slight electricity which is developed by the contact of two heterogeneous metals. The singular phenomena which result from the external sensibility of the nerves in particular individuals, have given birth to various opinions relative to the existence of a new agent, which has been denominated animal magnetism, to the action of the common magnetism, to the influence of the sun and moon in some nervous affections; and, lastly, to the impressions which may be experienced from the proximity of the metals, or of a running water. It is natural to suppose that the action of these causes is very feeble, and that it may be easily disturbed by accidental circumstances; but because, in some cases, it has not been manifested at all, we are not to conclude it has no existence. We are so far from being acquainted with all the agents of nature, and their different modes of action, that it would be quite unphilosophical to deny the existence of the phenomena, merely because they are inexplicable in the present state of our knowledge."

Dr. Elliotson gives his own opinion in these words:—

"I have no hesitation in declaring my conviction that

the facts of Mesmerism which I admit, because they are not contrary to established morbid phenomena, result from a specific power. Even they are sometimes unreal and feigned, and, when real, are sometimes the result of emotion—of imagination, to use common language; but, that they may be real and independent of all imagination, I have seen quite sufficient to convince me." And, after giving the particulars of some cases, he thus proceeds:—

"These are the phenomena which I have witnessed. To ascribe them to emotion and fancy, to suppose collusion and deception, would be absurd. They must be ascribed to a peculiar power; to a power acting, as I have no doubt, constantly in all living things, vegetable and animal, but shown in a peculiar manner by the processes of Mesmerism."

These sentences appear in the second part of the "Human Physiology," published in 1837, and Dr. Elliotson adds in the concluding part in 1840:—

"I have now for three years carefully and dispassionately investigated the subject by experiments performed almost every day upon a variety of persons; and I not only repeat my firm conviction of the truth of Mesmerism, but of the truth of many points in it upon which I formerly gave no opinion, because I had not then witnessed them, and was determined to remain neutral upon every point on which I myself did not witness facts.

"The production of the peculiar coma by Mesmerism, independently of all mental impressions, is a truth now admitted by a very large number of the best informed, acutest, and least credulous men in England."

The Rev. Chauncy Hare Townshend, in his "Facts on Mesmerism," affirms, "that, productive of the effects called Mesmeric, there is an action of matter as distinct and specific as that of light, heat, electricity, or any other of the imponderable agents, as they are called;—that, when the Mesmeriser influences his patient, he does this by a medium, either known already in another guise, or altogether new to our experience."

A theory of a different description has been advanced

by Mr. Braid, in his "Neurypnology." While attending as a sceptic in Mesmerism the conversaziones of M. La Fontaine, Mr. Braid's attention was arrested by the inability of a patient to open his eyelids. He says—

"In two days afterwards, I developed my views to my friend Captain Brown, as I had also previously done to four other friends; and in his presence, and that of my family, and another friend, the same evening, I instituted a series of experiments to prove the correctness of my theory, namely, that the continued fixed stare, by paralyzing nervous centres in the eyes and their appendages,* and destroying the equilibrium of the nervous system, thus produced the phenomenon referred to. The experiments were varied, so as to convince all present that they fully bore out the correctness of my theoretical views.

"My first object was to prove that the inability of the patient to open his eyes was caused by paralyzing the levator muscles of the eyelids, through their continued action during the protracted fixed stare, and thus *rendering it physically* impossible for him to open them. With the view of proving this, I requested Mr. Walker, a young gentleman present, to sit down, and maintain a fixed stare at the top of a wine bottle, placed so much above him as to produce a considerable strain on the eyes and eyelids, to enable him to maintain a steady view of the object In three minutes his eyelids closed, a gush of tears ran down his cheeks, his head drooped, his face was slightly convulsed, he gave a groan, and instantly fell into profound sleep, the respiration becoming slow, deep, and sibilant, the right hand and arm being agitated by slight convulsive movements.

"This experiment not only proved what I expected, but also, by calling my attention to the spasmodic state of the muscles of the face and arm, the peculiar state of the respiration, and the condition of the mind as evinced on

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* By this expression I mean the state of exhaustion which follows too long continued or too intense action of any organ or function.—*Note at page* 16 *of* BRAID'S "*Neurypnology.*"

rousing the patient, tended to prove to my mind I had got a key to the solution of Mesmerism."

Mr. Braid goes on to detail experiments upon Mrs. Braid, and some of his servants, and then proceeds :—

"I now stated that I considered the experiments fully proved my theory; and expressed my entire conviction that the phenomena of Mesmerism were to be accounted for on the principle of a derangement of the state of the cerebro-spinal centres, and of the circulatory, and respiratory, and muscular systems, induced, as I have explained, by a fixed stare, absolute repose of body, fixed attention, and suppressed respiration, concomitant with that fixity or attention. That the whole depended on the physical and psychical condition of the patient, arising from the causes referred to, and not at all on the volition or passes of the operator, throwing out a magnetic fluid, or exciting into activity some mystical universal fluid or medium."

Such are the opinions entertained by some of the most eminent writers on Mesmerism, and as we are almost daily receiving fresh knowledge on the subject, there need be no hurry in building up a theory. The phenomena of Mesmerism are in themselves true, whatever theory may ultimately be adopted, and probably inquirers would for the present be most usefully employed in scrutinizing and recording facts, and leave the rest to time.

CHAPTER III.

Mesmeric state according to Kluge—Mr. Dove's classification—Somnambulism, or Sleep-waking—Extracts from the Chevalier Ramsay, and from Wordsworth—Clairvoyance—Opinions of Mr. Townshend and Dr. Elliotson—Remarks upon the latter by Mr. Dove and Mr. Colquhoun—Anecdote of Col. Gurwood—Mesmerism ought not to be rejected as a whole, even although Clairvoyance should be set aside.

Attempts have been made by many writers to classify the states into which patients may pass while in the Mesmeric sleep; but none of these classifications has ever met with general approbation. The phases of the Mesmeric sleep vary in different individuals, and even in the same individuals at different times. The transition from one state into another is sometimes almost imperceptible. The boundaries between the different states are not easily ascertained; and the states themselves occasionally present some minute divergences, and are variously complicated. Hence the extreme difficulty of any exact classification. Mr. Colquhoun, in his *Isis Revelata*, has given the scheme of Kluge, which is divided into six classes; and the following is the abstract, in a slightly altered form:—

First degree, which has been denominated that of *waking*, presents no very remarkable phenomena. The intellect and the senses still retain their usual powers and susceptibilities.

Second degree.—Half sleep, or the *imperfect crisis.*—Most of the senses still remain in a state of activity—that of vision only being impaired,—the eye withdrawing itself gradually from the power of the will.

Third degree.—The *magnetic sleep.* In this degree the whole of the organs, through the medium of which our correspondence with the external world is carried on, (the senses,) refuse to perform their respective functions, and the patient is placed in that unconscious state of existence which is called the Mesmeric sleep.

Fourth degree.—Perfect crisis, or *simple somnambulism.* The patient in this degree awakes, as it were, with-

in himself, and his consciousness returns. He is in a state which can neither be properly called sleeping nor waking, but which appears to be something between the two. He is placed in the very peculiar relation towards the external world, which will be better understood after a perusal of the cases in a subsequent part of the work.

Fifth degree.—Lucidity, or *lucid vision.* In this degree, which in France has been denominated *Clairvoyance*, and in Germany *Hellsehen*, the patient is placed in what is called the state of self-intuition. When in this situation he is said to obtain a clear knowledge of his own internal mental and bodily state—is enabled to calculate, with accuracy, the phenomena of disease which will naturally and inevitably occur, and to determine what are their most appropriate and effectual remedies. He is also said to possess the same faculty of internal inspection with regard to other persons who have been placed in Mesmeric connection (*en rapport*) with him.

Sixth degree.—Universal lucidity. In this degree, the lucid vision which the patient possessed in the former degree becomes greatly increased, and extends to objects whether near or at a distance. This exalted state of the faculties is said to be of comparatively very rare occurrence.

Another classification has been adopted by Mr. Dove, and was explained by that gentleman in his lectures on Mesmerism. In this series of states, the patient rises from the lowest, that of *contemplative abstraction*, until he at length reaches the highest, which has been termed *devotional ecstasy.* The following is Mr. Dove's classification :—

9. Devotional Ecstasy.
8. Lucid Vigil.
7. Lucid Reverie.
6. Lucid Dreaming.
5. Oblivious Sleep.
4. Ordinary Dreaming.
3. Ordinary Reverie.
2. Ordinary Vigil.
1. Contemplative Abstraction.

Mr. Dove remarked upon the above classification in the following terms in his lectures :—

"Thus, as observed by Mr. Townshend, Mesmeric sleep-waking has its shades and gradations, varying from conciousness fully retained to its faintest twilight, or utter extinction; and thus, also, as remarked by Mr. Colquhoun and others, 'no patient can reach the higher degrees of magnetism without having previously passed, however rapidly, through the lower.'

"I have most carefully observed, and, as far as possible, distinguished, the various mental states, arranged in their natural order, as they must be passed through, one after the other, in all cases of entrancement. But it must not be thought that it is those states only here called lucid that occur in the process of Mesmerisation. Many, very many, never reach so far as the state of lucid reverie, or even sleep at all. A vast majority, indeed, will be found not farther advanced than simply to a state of surface sleep, occupying continuously such a position in this natural order as that between ordinary vigilance and ordinary reverie, or that of reverie, or continuous and involuntary absence of mind itself—a mere shade, as it were, being taken off the power and state of ordinary waking. Such a state every one of us must pass through or cross, however rapidly, on his daily way from vigilance to sleep, and on his daily return from sleep to vigilance; and all the difference between this state, in such circumstances, and in those of Mesmerisation, is, that in the latter case, and in consequence of the Mesmeric operation, it is steady and continuous for a time in spite of the will, while otherwise it is momentary and fleeting—the mind and body rather crossing its place than existing in it.'

"But there is a preliminary stage to even these in Mesmeric operations—a stage in which some patients linger for a longer or shorter time—a state of fixed abstraction, whether momentary or by continuance—a state in which the vigilant power of attention is roused to a deeper pitch of intensity than usual, even though the eyelids be closed and the body passive—a sort of ultra-vigilant contempla-

tive state—in short, described by those who have experienced it as comparable to the drawing or bending of a bow before the arrow has been shot to the mark. And this, I have been assured by others, as well as by my own personal experience, is the state in which the reactive power of transfiguration is acquired. On pointing out this state to Sir William Hamilton, in Edinburgh, he was much struck with it, and remarked to me that it reminded him very much of the primary effect of opium in producing a state of rapt and concentrative abstraction, afterwards followed by the reactive flow of brilliant radiative imagination, so characteristic of the mental labours of the opium eater; a remark perhaps induced by his personal observation of its effects on Mr. De Quincy, the celebrated English opium-eater, with whose own opinion, moreover, I am well aware it coincides.

"It is in the state of ordinary vigilance almost alone, or in states approximating to it, that there is sensibility in the flesh to pain. In some of the states evolved or arrested in the Mesmeric operation, therefore, where the individual, of course, is not in ordinary vigilance, there is no such sensibility except through the body of another, who must be in ordinary vigilance, and who thus, therefore, actually stands to the Mesmeric or entranced patient in the place of that very self-conscious concentrative power of ordinary vigilance, which, in himself, is plunged in oblivion, or absorbed in the radiative spirit of the trance. It is by the same species of simple 'induction,' if we may so call it, that the entranced or radiative, in favourable or rare circumstances, appreciates tastes, sounds, smells, and even colours, through such co-operation with the concentrative in another, in ordinary vigilance, as really exists between the concentrative and radiative in each of us, whether in ordinary vigilance or not."

Other classifications have been formed; but it is unnecessary to enter upon these, sufficient having been given to indicate the general ideas which are entertained by the Mesmerisers.

The state of *somnambulism*, or of *sleep-waking*, as it

has been more appropriately named, is one of natural occurrence in man; but we need not occupy space with the host of cases of that description which might be brought forward. Regarding this state, Mr. Townshend remarks:—

"That the state of Mesmeric sleep-waking is a rise in man's nature, no one who has been conversant with it can doubt.

"Separated from the usual action of the senses, the mind appears to gain juster notions, to have quite a new sense of spiritual things, and to be lifted nearer to the fountain of all good and of all truth. The great indication of this elevated state of feeling is a horror of falsehood, which I have found common to all sleep-wakers. Sincerity is their especial characteristic; they cannot feign or flatter; they seem to be taken out of common life, with all its heartless forms and plausible conventions."

These remarks, although referred by Mr. Townshend to the state of sleep-waking, seem more especially applicable to that of *clairvoyance*. In the Chevalier Ramsay's *Philosophical Principles*, a work written in the early part of the last century, we find some curious glimpses of the truths which Mesmerism seems destined to unfold. Let the reader, for example, compare the passage just quoted from the Rev. Mr. Townshend with the following from the work of the Chevalier Ramsay:—

"God established that beautiful order of nature by which our mortal bodies are subjected to sleep, so that the most part of men pass a third part of their time in a state of inaction, which suspends the augmentation and manifestation of moral evil in the bad, the sentiment of physical evil in the good, and repairs in all the forces of the body exhausted by labour. In a paradisiacal state, sleep, according to the primitive fathers, was voluntary and holy. It was a mystical, spiritual repose before God, wherein the mind, elevated by contemplation, retired into its intellectual nature, suspended for a time all commerce with sensible objects, and exerted the noblest functions of its angelic part. Sleep was not then, as now, a short interval of phrensy, wherein imagination is filled with all sorts of in-

congruous ideas; nor, as in some, a total insensibility, where the superior faculties remain in a kind of lethargy as well as the senses."

The poet Wordsworth, too, seems to have pictured a similar state in the following lines:—

> "That serene and blessed mood
> In which the affections gently lead us on,
> Until the breath of this corporeal frame,
> And even the motion of our human blood
> Almost suspended, *we are laid asleep*
> *In body, and become a living soul:*
> While, with an eye made quiet by the power
> Of harmony, and the deep power of joy,
> *We see into the life of things.*"

The state of clairvoyance presents phenomena which, as described by Mesmerisers, are of so wonderful a nature, that we need not feel surprised at the wide-spread scepticism on the subject. Treviranus, the famous botanist, said, in reply to the questioning of Coleridge, "I have seen what I am certain I would not have believed on *your* telling; and, in all reason, therefore, I can neither expect nor wish that you should believe on *mine*." So extravagant, indeed, do many of the accounts on record appear, that it would, we are convinced, tend materially, at least for a time, to the advancement of Mesmerism as a practical and beneficial science, were it possible that they could be forgotten. Believing, however, that this is impracticable, we have not considered it proper to suppress, in our record of cases, some extraordinary details regarding this state.

The Rev. Mr. Townshend, in approaching this branch of the subject, seems to have fully appreciated the difficulties with which it is surrounded, and thus expresses himself:—

"The Mesmeriser witnesses the wonder, but does not feel it himself; the sleep-waker, who is the subject of it, seems incapable of analysing his new sensations while they last, still more of remembering them when they are over. The state of Mesmerism is to him as death. He cannot, when he awakes, reveal the mysteries of that great deep. His Mesmeric feelings are to him as though they

had never been; and less favoured, in this respect, even than they who have beheld him in his unusual condition, he is forced to take his own actions upon trust, and to exercise his own faith, while he draws so largely upon the realizing faculty in others.

"It is manifest, then, that we cannot believe in the clairvoyance of sleep-wakers, in the same manner that we believe and know that we ourselves see with our eyes. It is a fact which transcends our present understanding.

"To what end, then, it may be asked, should I state phenomena which will be believed by few, and perfectly comprehended by none? Because many things that are mysteries, are, nevertheless, profitable subjects of contemplation. Whatever is beyond our actual state of being is confessedly out of the pale of empirical knowledge; yet shall we, on that account, banish the higher developments of nature from our thoughts, or even from our own scientific examination? Were all our ideas confined to that which we certainly know, the domain of our intellect would be limited indeed. Besides, by careful study we may always *extend*, though we cannot *complete*, our apprehension of things above us; and, by discovering their analogy to things already known, bring them at least nearer to our experience. Clearly, then, where there is so much room for progress it is our duty to advance, remembering that the point where we should abandon enterprise has not yet been decided."

Dr. Elliotson, one of the most sceptical among the Mesmerisers of England, seems at length inclined to admit, that such a state does really exist. In his *Human Physiology* he records not only his failures in obtaining a practical knowledge of clairvoyance, but also the success of Mr. Wood, of whom Dr. Elliotson says, that he "can place the same reliance upon his honour, as upon the coolness and force of his judgment." Mr. Wood's case, which is described at length in Dr. Elliotson's work, was seen at Antwerp in the presence of the Rev. Mr. Townshend, who acted as the Mesmeriser. Dr. Elliotson, however, has never had a case of clairvoyance in his own experience;

and his opinion, as given to a gentleman who some time ago visited him in London, was to the effect, that while there is every reason to believe that such a condition does exist, yet that the patient in these cases appears to be so much infected with a disposition to deceive, that, as yet, it is exceedingly difficult to say when, or upon what occasions, their statements are to be relied on. In a recent communication, in remarking upon this statement of Dr. Elliotson's, Mr. Dove says,—

"Dr. Elliotson, while he candidly confesses that it has not occurred in his own experience, admits, that 'there is every reason to believe that such a state as that of clairvoyance does exist.' Cases of excursive *imagination*, *reverie*, or *dreaming*, however, appear to be familiar to him; and in respect to *such* cases, it *must be*—since he has admittedly not seen clairvoyance itself—that the remark in question has been made, that 'the patient *in these cases* appears to be so much infected with a *disposition to deceive*, that as yet it is exceedingly difficult to say when, or upon what occasion, their statements are to be relied on.' No reliance at all, in fact, ought to be placed on statements made by patients in such states, which cannot, with any propriety, be confounded with the state of clairvoyance, though frequently alternating with it, even in the best of cases, just as the dreaming state of the mind of an infant frequently alternates with its state of vigilance; but it does appear to me to be scarcely fair to say, that the patient, even in such states of reverie, delirium, or dreaming, is infected with a disposition to deceive. On being tried, certainly, he will find no difficulty in *imagining* himself possessed of, and will accordingly make unhesitating pretension to, all the rarer faculties of clairvoyance; but the only *deception* here is self-deception on his own part, and on the part of those who listen to, or believe for a moment in the existence of such faculties in such states. Nevertheless, besides this spirit of strong delusion, I believe, that in certain states of reverie or delirium there does exist either a deliberate disposition to deceive, or an instinctive manifestation of cunning, and a peculiar desire to astonish

us with lying wonders, reminding one of the spirit of deception so vividly manifested in the insane; but such a disposition is certainly *not* characteristic of the lucid or ecstatic vigil, in which, on the contrary, we have a manifestation of the very spirit of truth itself.

"One general source of perplexity and erroneous inference in regard to the Mesmeric phenomena, I conceive to be the fact, that states, in themselves peculiarly different, and manifesting totally distinct symptoms, aro often confounded together under the heterogeneous title of 'THE Mesmeric state.' Such a title I find attached to a recent publication by Dr. Elliotson himself; and I fear we have the same source of erroneous inference manifested in the opinion which he has given in connection with the very remark which has called forth the present explanation, namely, that 'there can be no doubt that a similarity of symptoms attends every case, wherever it may appear.'—So far from this being the case, though a few of the symptoms *are* manifested in common, it must have been seen, amongst nearly 100 cases in all, which I have of late, from first to last, brought under public notice in the city of Glasgow, that some patients manifest peculiar symptoms, which do not appear at all in others. Mesmerisers, in general, moreover, are in the habit of classifying the various states in the natural order of their occurrence, as totally distinct states."

Mr. Colquhoun, in a letter, with which we were lately favoured, says, in allusion to the same topic—

"The state of *clairvoyance* is exceedingly rare, and when developed by the magnetic processes, appears to depend very much upon the particular temperament of the operator, and the constitutional predisposition of the patient. The best, and most interesting cases of the *clairvoyant* state, are those which have occurred *naturally*, that is, without the employment of any artificial means. Of these, one of the most remarkable, and the most authentic, is that reported by the *Baron de Strombeck*, published in Germany in 1813, and subsequently translated into French. In England, the inferior magnetic states are frequently mis-

taken for the higher *clairvoyance*, which is a source of much error and scepticism.

"The alleged propensity to deception in somnambulists has been remarked by almost all the elementary writers, especially in the case of females, and it has been generally attributed to their vanity and love of display. I suspect it is owing, in a great measure, to the importunity or mismanagement of the operator, or of those *en rapport* with the patient. I believe it has never been known to occur in the highest state of *clairvoyance*, in which the faculties appear to be quite spiritualised. We cannot, however, be too cautious in putting questions to somnambulists, or taxing their powers too much, as they may themselves be deceived, and deceive others, without intending it. The thoughts and wishes of the operator also have a great influence over his somnambulist. In all cases, we ought to endeavour to discriminate as accurately as possible the precise state in which the patient may happen to be, in order to ascertain what he is capable of doing with certainty."

An anecdote is related of Colonel Gurwood, the editor of "the Duke of Wellington's Despatches," in the substantial accuracy of which the utmost reliance may be placed. The Colonel, when in Paris some time ago, was induced to visit a somnambulist boy, with whom he had repeated conversations. Although the boy had never left France, he gave the most minute description of Colonel Gurwood's house, rooms, closets, and their contents, in London, and also of the Colonel's room in the Tower of London. The anecdote has, we understand, been narrated on the authority of Colonel Gurwood himself, and it may the more implicitly be relied upon from the fact of the Colonel being not only a man of the strictest truth, but of great soberness of character.

To those, however, who reject clairvoyance as belonging to the region of the impossible, we would say, do not, therefore, reject Mesmerism as a whole. It may be, that sanguine or credulous persons have occasionally placed an undue reliance upon the statements of sleep-wakers, but it

does not therefore follow that mankind should be deprived of the benefits which Mesmerism is capable of affording. The most experienced Mesmerisers tell us, that the state of clairvoyance is of rare occurrence, and comparatively few consequently can be witnesses of the wonders it is alleged to unfold. It is different in regard to other states; and it would be folly to reject the benefits within our reach, because of the supposed extravagances of some of the believers in Mesmerism. In the worst view of the matter, clairvoyance is a harmless illusion; and leaving it for a time, let us turn to the consideration of Mesmerism as a remedial agent, destined, we believe, to ameliorate, in an important degree, many of the ills which flesh is heir to.

CHAPTER IV.

Treatment of Galileo and other great discoverers—Sir Walter Scott's opinions respecting Gas Light—Rejection of other important truths—Mesmerism not worse treated than other Sciences, like it, founded on truth—Restoration of the Council of University College, London—Mr. Colquhoun's ideas of certain members of the Medical profession—Their views and modes of proceeding—Cases in which Mesmerism has been employed—M. Jules Cloquet—The Royal Medical and Surgical Society—Remarkable cases of cure and operations by Mesmerism—Mr. Braid's Theory—Dr. Elliotson and the Okeys—The *Examiner's* opinion of the conduct of members of the Medical Faculty towards Dr. Elliotson—Sir Humphrey Davy—Dugald Stewart—Hufeland.

"PLAGIARIST! liar! imposter! heretic!" were among the expressions of malignant hatred lavished upon Galileo, in 1609, as we learn from the record of the life of that eminent philosopher. The Professor of Philosophy at Padua refused to look through Galileo's telescope to see whether the satellites of Jupiter really existed, and he demonstrated to his own satisfaction that the facts could not be facts. In writing to Kepler regarding this, Galileo says,—"Oh, my dear Kepler, how I wish that we could have one hearty laugh together. Here, at Padua, is the principal pro-

fessor of philosophy, whom I have repeatedly and urgently requested to look at the moon and planets through my glass, which he pertinaciously refuses to do. Why are you not here?—What shouts of laughter we should have at this glorious folly! and to hear the philosophers of Pisa labouring before the Grand Duke with *logical arguments*, as if, with magical incantations, to draw the new planets out of the sky."

The immediate reward which the illustrious Harvey received, upon promulgating the doctrine of the circulation of the blood, was general ridicule and abuse, and a great diminution of his practice; and we are told by Hume, that no physician in Europe, who at the time had reached forty years of age, ever to the end of his life, adopted the doctrine of the circulation of the blood.

Sydenham, another eminent physician, whose improvements form an era in the history of medicine, was by many of his contemporaries called a quack and a murderer.

The author of *Fallacies of the Faculty*, writes as follows:—

"When a limb is amputated, the surgeons, to prevent their patient bleeding to death, as you all well know, tie the arteries. In the time of Francis the First, they followed another fashion; then, and formerly, they were in the habit of staunching the blood by the application of boiling pitch to the surface of the stump. Ambrose Paré, principal surgeon to that King, introduced the *ligature* as a substitute; he first tied the arteries. Mark the reward of Ambrose Paré: he was hooted and howled down by the faculty of physic, who ridiculed the idea of hanging human life upon a thread, when boiling pitch had stood the test of centuries. In vain he pleaded the agony of the old application; in vain he showed the success of the ligature. Corporations, colleges, or coteries of whatsoever kind, seldom forgive merit in an adversary; they continued to persecute him with the most remorseless rancour; luckily, he had a spirit to despise, and a master to protect him against, all the efforts of their malice. What physician now-a-days would dispute the value of antimony as a medicine?

Yet, when first introduced, its employment was voted a crime. But was there no reason? Yes, it was introduced by Paracelsus,—Paracelsus, the arch-enemy of the established practice. At the instigation of the college, the French parliament accordingly passed an act making it penal to prescribe it. To the Jesuits of Peru, Protestant England owes the invaluable bark; how did Protestant England first receive this gift from the Jesuits? Being a Popish remedy, they at once rejected the drug as the invention of the father of all papists—the Devil. In 1693, Dr. Groenvelt discovered the curative power of cantharides in dropsy; what an excellent thing for Dr. Groenvelt! Excellent, indeed! for no sooner did his cures begin to make a noise than he was at once committed to Newgate, by warrant of the President of the College of Physicians, for prescribing cantharides internally. Blush, most sapient College of Physicians!—your actual president, Sir Henry Halford, is a humble imitator of the ruined Groenvelt!"

Lady Mary Wortley Montague, while abroad with her husband in Turkey, had become acquainted with the practice of inoculation for small-pox, and on returning to England in 1718, she attempted to introduce it into this country. With indomitable courage she tried the experiment upon her own children, and was in consequence represented as an unnatural mother, who cared nothing for her offspring. Lord Wharncliffe, in his life of Lady Mary, tells us that "the faculty all rose in arms, to a man, foretelling failure, and the most disastrous consequences; the clergy descanted from their pulpits on the impiety of thus seeking to take events out of the hands of providence, and the common people were taught to hoot at her. We now read in grave medical biography that the discovery was instantly hailed, and the method adopted by the principal members of that profession. Very likely they left this recorded; for whenever an invention or a project (and the same may be said of persons) has made its way so well by itself as to establish a certain reputation, most people are sure to find out that they always patronised it from the be-

ginning, and a happy gift of forgetfulness enables many to believe their own assertion. But what said Lady Mary of the actual fact and actual time? Why, that the four great physicians deputed by government to watch the progress of her daughter's inoculation, betrayed not only such incredulity as to its success, but such an unwillingness to have it succeed, such an evident spirit of rancour and malignity, that she never cared to leave the child alone with them, lest it should in some secret way suffer from their interference."

At a later period, when Jenner was endeavouring to introduce the process of vaccination, he was assailed with the utmost ridicule by the members of the learned profession of medicine. Certain members of the clerical body discovered vaccination to be anti-christ, and the pulpit was the vehicle for fulminations against it, in the same manner as at a previous period against the inoculation of small-pox.

Dr. Chalmers, in speaking of the first reception of the Newtonian philosophy, says, "Authority scowled upon it, and taste was disgusted by it, and fashion was ashamed of it." For *more than thirty years* after the publication of Newton's discoveries, says Professor Playfair, the Cartesian system kept its ground, and actually the Newtonian philosophy first entered the University of Cambridge under the protection of the Cartesian, by a stratagem of Dr. Samuel Clarke, who quietly explained the views of Newton, without any appearance of argument or controversy, in the form of notes to a new translation which he published of the French Cartesian work, long established as the text-book by the tutors of the university.

When the proposal was made for the introduction of gas light, Sir Walter Scott ridiculed the idea, and in a letter to a friend, sneered at the folly of those who were actually talking of sending light through the streets in pipes. Sir Walter, however, had too much good sense to deny the existence of the light when it was actually produced; and besides becoming the chairman of a gas company in Edinburgh, he took advantage of its illuminating power at his

residence at Abbotsford. Wollaston, the well-known man of science, is said to have declared of a similar proposal, that they "might as well attempt to light London with a slice from the moon."

Dr. Elliotson states, in his *Human Physiology*, that when Laennec first published his great work, he procured a stethescope, and investigated his statements. "For a length of time," he goes on to say, "I found some at St. Thomas's treat percussion and auscultation with ridicule, some with absolute indignation, and others, for years, treated it with silent contempt, who all, I am happy to say, now practice both. I was, therefore, in the habit of studying them in the wards alone, and at hours when I expected to be unobserved. When I at length advocated and taught them in the school, one of my colleagues, I heard, pronounced it nonsense, or worse, in his lecture; and at the College of Physicians, I heard a senior fellow, in a Croonian lecture, denounce the folly of carrying a piece of wood, (some called the stethescope *inutile lignum*,) into sick chambers, and making observations, to the destruction of all philosophical and dignified views, such as became men whose minds have been enlarged by the education which Oxford and Cambridge afford. When another Fellow of the College was asked his opinion of auscultation in the wards of his hospital, he at once, as I was informed by the gentleman who asked the question, condemned it as nonsense; and when told that 'Elliotson assured his friends that he had a high opinion of it, and made his diagnosis of affections of the chest with infinitely more accuracy by its means,' he replied—'Oh! it's just the thing for Elliotson to rave about!' Yet good sense and truth have prevailed. This physician is now addressed as one who had the candour to examine auscultation at an early period, when others despised it, and who materially assisted to spread its adoption."

The same eminent medical authority states, that, for years after he published his work on Prussic Acid in 1820, very few persons would employ it; and he was not

only ill spoken of for recommending what was useless, but, till very lately, condemned for using dangerous poisons. In 1824, the formula for Prussic Acid was withdrawn from the new edition of the *Pharmacopœia*, then in course of preparation; "yet," adds Dr. Elliotson, "it is now employed universally and daily by good practitioners of all ranks." Similar statements regarding quinine, and other remedies now in good repute in this country, appear in the work to which we have already referred.

The opposition of the medical profession has been as virulently directed against Mesmerism as it was formerly against other modes of cure now in daily use, and, of course, scarcely any of the medical periodicals will admit articles in favour of the obnoxious science. To such a height was the fury of these learned and impartial men carried by the reports of the cures performed by Dr. Elliotson, that the council of University College, London, on the 27th of December, 1838, came to the following resolution:—

Resolved, "That the Hospital Committee be instructed to take such steps as they shall deem most advisable, to prevent the practice of Mesmerism or Animal Magnetism in future within the hospital."

We have thus the melancholy fact demonstrated, that many of the greatest discoveries ever made were received at the outset with ridicule and contempt. We could conceive an ignorant mob acting in this manner; but that men, with any pretensions to science, should thus demean themselves, is most humiliating to human nature. Yet truly may we say with Dryden—

> ——"Books have spoil'd them,
> For learned men are cowards by profession."
> *Art of Love.*

Mesmerism has scarcely been worse treated than other sciences, and having its foundation in truth, will as certainly one day be taken under the protection of the medical profession in Great Britain, as the Newtonian Philosophy was, after thirty years, admitted into the University of Cambridge. We have heard various theories started by way of ac-

counting for this unwillingness on the part of medical men, even to inquire into the subject of Mesmerism. In an appeal addressed to them in 1838, by Mr. Colquhoun, his ideas are thus given :—

"It appears," says Mr. Colquhoun, "that there are some persons, even of note, members of learned incorporations, fellows of royal and other privileged societies, professors in ancient universities, &c. to whom, at a certain period of life, the prospect of an accession of real knowledge, instead of being agreeable and satisfactory, is, on the contrary, rather unpleasant, painful, and humiliating. Every man who then ventures to present them with novel facts or ideas, or in any way attempts to rectify or extend their notions of things, is regarded by them as an invader,—a robber,—an enemy to what they have been accustomed to conceive to be their vested rights in literature and science. Goethe, the celebrated German poet, is reported to have said, upon some particular occasion, that when, from time to time, a man arises, who is fortunate enough to discover one of the great secrets of Nature, ten others immediately start up, who industriously and strenuously endeavour to conceal it again from view. It is so—was—and probably ever shall be. The conflict between light and darkness appears to be interminable. The race of the *obscurantists* in politics, in science, and in literature, promises to survive to the end of time. To use the language of a favourite old author, they are exceedingly 'angry with every one that hath out-grown his cherry-stones and rattles, speak evil at a venture of things they know not, and, like mastiffs, are fiercer for being kept in the dark.'"

One medical practitioner of the class so well described by Mr. Colquhoun, has been heard to declare that it was sinful to inquire into Mesmerism, and therefore he would have nothing to do with it. Another has stated that he preferred the authority of the eminent men who had written against it even to the evidence of his own senses, and there was consequently no occasion for him to witness any experiments in Mesmerism. While a third says, that he

cannot see how medical men should be more called upon than other people to look into the matter, and therefore he will do nothing. Articles from Encyclopædias and antiquated medical reviews have been diligently raked up, and put in circulation, for the purpose of disproving Mesmerism: The facts to be seen on every side were studiously neglected, and authority was appealed to in order to prove that they could not be facts. The doctors refused to look through Galileo's telescope, and because certain things were written in their books, they declined to examine the great book of nature for themselves. The old practitioners are resolutely opposed to innovation, and the more youthful, afraid of the frowns of their seniors, follow servilely in their footsteps. It has been widely stated that Dr. Elliotson lost a large portion of his practice in consequence of his adoption of Mesmerism, and so medical men shut their eyes lest a similar fate should be theirs. Let them take care, however, that they do no not keep them shut too long. Although the doctors may be in the enjoyment of an anti-mesmeric nap, the rest of mankind are tolerably wide awake; and if matters proceed for a short time at the present rate, they will soon be the only individuals who, as a class, refuse to recognise the truths which Mesmerism unfolds.

In a non-medical work, many details cannot be expected of the vast variety of cases in which Mesmerism may be beneficially applied; and intelligent physicians and surgeons who may be desirous of following up the subject, will, of course, examine the original authorities for themselves. A slight retrospect, therefore, of what has been accomplished, is all that seems necessary here.

The case of the lady whose breast was amputated for cancer, while in the Mesmeric sleep, by M. Jules Cloquet, is recorded in the report of the second French Commission, and has been frequently republished in this country. Attempts have of late been made to call the truth of the narrative in question, but they have merely brought disgrace upon the journals which gave currency to the un-

founded statements.* An analogous case, reported by the Doctors Hamard and Oudet, was noticed about the year 1837, in the *Journal de Medicine et de Chirurgie.*

On the 22d of November, 1842, the Royal Medical and Chirurgical Society of London were presented with an "account of a case of successful amputation of the thigh, during the Mesmeric state, without the knowledge of the patient," in the District Hospital of Wellow, Nottinghamshire. The Mesmeriser was W. Topham, Esq. Barrister of the Middle Temple: the operator, W. Squire Ward, Esq., surgeon, of Wellow Hall. The patient was a labourer, six feet high, and forty-two years of age, named James Wombell. The details appeared in many of the journals at the time, and it is therefore unnecessary to repeat them. Those who are desirous of further information may consult a pamphlet by Dr. Elliotson, entitled "*Numerous Cases of Surgical Operations, without Pain, in the Mesmeric State.*" The comments of Dr. Elliotson upon the discussion which took place after the reading of the paper, and upon the resolution of the society at a subsequent meeting, not to leave a trace in their records that this fact had been presented to them, are, no doubt, severe, but seem amply justified by the conduct of the members.

Mr. Gardiner of Portsmouth, in a communication to the *Hampshire Telegraph*, dated the 9th of December, 1841, gives the case of a young lady who had a couple of teeth extracted while in the Mesmeric sleep. He says, "Mr. Martin (a dentist of the town) seized the tooth (a molar or jaw tooth) with the forceps,—purposely prolonged the *wrench*, (as agreed upon by Dr. Engledue, prior to his visit, in order to test *thoroughly* the insensibility of the patient,) and drew forth the tooth. *Not a pang or symptom of suffering!* In a short time I restored the patient to her natural state, in the usual manner. Upon being *told* that the tooth had been extracted, she exclaimed, 'Did I feel it?'—a singular greeting to a dentist's ears! Mr. Martin then proceeded to examine her mouth, and sug-

* For the most conclusive testimony in regard to this case, see Dr. Elliotson's "Numerous Cases, &c."

gested the removal of another tooth. The patient laughingly consented, and sat again. In one minute and a half I again entranced her, and she became, of course, insensible as before. The tooth being in an advanced stage of decay, was crushed under the instrument, and the remnants were, with much trouble, extracted. During the whole of this trying operation not a groan or complaint escaped the patient."

Mr. Prideaux, a surgeon of Southampton, in a letter addressed to Dr. Elliotson, describes the case of a patient who had a great number of decayed teeth and stumps, from which she suffered severely, but who still could not summon resolution to undergo their extraction. While in the Mesmeric sleep, and at various sittings, Mr. Prideaux extracted, in all, from the mouth of this patient, eleven teeth and eleven stumps, the last being removed preparatory to her being supplied with a set of artificial teeth. During the sitting at which two of the most troublesome were extracted, Mr. Prideaux says, "The patient sat with the hands quietly folded in the lap—the countenance was placid and serene, and the whole attitude that of repose." The other sittings were attended with equally satisfactory results. Mr. Prideaux mentions several other cases, and he states, regarding one of these,—"A fifth patient, on whom I have operated during the Mesmeric state, is a young lady who required to have several of her molares separated with a file, on account of the commencement of decay, and one stopped. I found her a most troublesome and restless patient, in her natural state, shrinking when the cavity of her tooth was touched, and complaining greatly of the unpleasantness of the sensation of filing. I succeeded in entrancing her at the first trial, in about five minutes, and, in this state, she allowed me to operate for two hours with the most passive indifference, assuring me she felt nothing, except a slight sensation of heat, when the file was used rapidly and continuously for some time together."

Mr. Carstairs, of Sheffield, besides extracting teeth, in the "case of a lad about twelve years of age, opened a

large abscess behind the ear, inserted a dossil of lint, and dressed the wound, without the patient being sensible of pain." With like success, he has "cut a large wart from the back of a female's hand," and, in another case, inserted a seton, without the slightest pain.

Dr. Engledue, of Southsea, gives the following case in a letter to Dr. Elliotson, dated December 1st, 1842:—

"Miss K. aet. 17, had suffered for two years from a variety of symptoms, the result of spinal irritation. The right knee was slightly contracted from the commencement of her illness, but for twelve months preceding the operation, the contraction was so complete, that it was quite impossible to separate the heel from the back part of the thigh.

"For nearly three months she was regularly mesmerised by Mr. Gardiner; all the symptoms were very much relieved, and some altogether removed, by this treatment. The knee-joint, however, continued firmly contracted. I shall not now enter into a description of the reasons which prompted me to perform the operation of division of the tendons at the back of the knee-joint; my only object is to report that the operation was performed during the mesmeric trance, and *without any manifestation of feeling.* Some hours after the operation, the patient was demesmerised; there was no expression of astonishment, and no remark made, till some spots of blood on the sheet of the bed attracted her attention. The proceedings were then explained to her, and the effect can be more easily imagined than described."

Dr. Charlton, assistant-surgeon, Royal Marines, in a statement, dated Melville Hospital, Chatham, June 9th, 1842, wherein he says that he had previously disbelieved Mesmerism, gives the case of Mrs. Gregory, nurserywoman to Mrs. Valiant, the lady of Captain Valiant, 40th Regiment. The patient, Dr. Charlton states, who had been "for a long time suffering from decayed teeth, which caused much constitutional irritation, applied to me early in May, complaining of headache, and pain in the upper jaw of the most excruciating kind. On examination, the

gums were found ulcerated, the alveolar processes carious on the right side, and presenting numerous spicula of bone projecting through the gums, which were exquisitely painful on the slightest pressure with the finger. Filing off the spicula of bone was advised, and consented to. The performance of the operation having been proposed while she was under the influence of mesmeric sleep, was undertaken on the 25th day of May, in the presence of Sir Thomas Willshire and Captain Valiant of this garrison. Sleep was speedily induced by Sir Thomas, and she was pronounced in a fit state to bear the operation in half an hour.

"An incision was made on either side of the alveolar processes extending from the incisor to the molar teeth, dividing the gums, which were turned back so as to expose the diseased bone. The spicula, being considered the principal source of annoyance, were filed off smooth with the jaw, the gums approximated, and kreosote applied to the carious points. The filing occupied fully five minutes. *The patient, however, to my great astonishment, evinced not the slightest feeling from this operation*, and continued undisturbed in the enjoyment of profound sleep for one hour, at the expiration of which time she was awakened by Sir Thomas, appearing as if roused from a dream. Some minutes elapsed before perfect consciousness became restored, when she expressed herself *incredulous* that any operation had been performed on her jaw, being quite free from all pain."

Dr. Elliotson himself, in the course of the work already mentioned, which we would recommend to the medical profession, as giving particulars that cannot be entered into here, mentions the case of a patient whom he found labouring under a very severe form of St. Vitus's dance of *nine* years duration. Dr Marshall Hall prescribed "*mustard cataplasms to the spine, cupping on the back of the neck* EVERY FIFTH DAY, *and mercury to such an extent that not one sound tooth is left in the patient's head.*" He treated the case for three months, and wished to continue his plan for a *twelvemonth*. The friends, however, inter-

fered, and Sir Benjamin Brodie was consulted, "who *condemned* the treatment in the most unqualified manner, declined to prescribe medicines, or to see the patient again, and stated that nothing more could be done than to endeavour, by every means, to strengthen the debilitated frame. Dr. Hall, however, wrote a letter, still in the possession of the family, maintaining his opinion, and treating Sir Benjamin Brodie's opinion most contemptuously." On being consulted, Dr. Elliotson advised, that as Mesmerism had been begun, it should be continued rather than the case be abandoned; though I entreated them not to be disappointed, if no good resulted." And he adds, "For the last four months, Mesmerism has been daily persevered with; and the gradual but steady improvement in the strength, the sleep, and looks of the patient, and the decline of the disease, astonishes every one. Now that Dr. Hall has learned the improvement by Mesmerism, he says that he *all along* (while cupping every five days, and giving mercury freely, and proposing to do all this for twelve months!) suspected, and is *now* (Mesmerism having done great good) *perfectly certain* that the case was *feigned!* I should like to observe his countenance when he says so."

In the *Zoist*, for July, 1843, Dr. Elliotson gives reports of cures of the same complaint in the practice of Dr. Simpson, of York, Mr. Prideaux, of Southampton, and also in his own. The case of Master Linnell, of Northampton, nine years of age, had baffled a great number of medical men, when at length application was made to Dr. Elliotson.

"On January 4th, 1843," says the Doctor, "he was brought in a coach to me, and obliged to be brought into the house. Supported by his mother, he walked with great difficulty from my dining-room into my library.

"His debility was such, that he could not stand a moment unsupported; his head hung on one side; his tongue out of his mouth, which constantly slobbered; his look was quite fatuitous; he could not articulate, making only inarticulate noises, and with extreme difficulty: even yes and no were said in the strangest manner, so as hardly

to be understood. He often fell into a passion at not being able to articulate; he ground his teeth and sighed greatly, continually blew bubbles of saliva from his mouth, and moved his tongue. The movements of the disease had lessened, so as not to be in proportion to his extreme muscular debility. He could use neither hand for any purpose, and scarcely ever raised the right. He was low-spirited and fretful, and often cried almost without a cause.

"His tongue was clean and moist, his appetite good, and his bowels in the most healthy condition; his pulse was 74.

"He cried sadly at being brought to me, thinking that I should give him loads of physic to swallow, and blister him, as others had done.

"I Mesmerised him by vertical passes before his face for half an hour. He sat well supported in an easy chair, his head on his breast; *but he sat so quietly in comparison with his usual state, that his mother noticed it.* He was Mesmerised daily for the same time in the same way."

Dr. Elliotson proceeds to narrate the progress of the cure until the 15th of February, when the patient was Mesmerised for the last time—and thus concludes,—

"Nothing could be more decisive of the power of Mesmerism than this case. The disease was getting worse and worse at the time I began. An effect was visible in a few days; the benefit steadily increased; and from being a slobbering, idiot-looking child, his head hanging on one side, unable to speak or stand unsupported, in three weeks he could stand easily, and walk five miles. Not a particle of medicine was given after the first day.

"The true gratitude of the boy and his mother was delightful. But my medical reward was, that the surgeon who attended him, and whose very name I had never before heard of, gave way to such bad feeling as publicly to attack me, by reiterating a silly and ignorant string of sentences from a very dull and feeble medical periodical called the *Provincial Journal*, but took care to omit all mention of the case which led to his hostility."

The cases of Dr. Simpson and Mr. Prideaux, upon

which we cannot enter, were of an equally satisfactory description.

In cases of insanity, Mesmerism has been frequently applied with highly successful results. The following is from Dr. Elliotson's *Human Physiology*:—

"I witnessed a remarkble cure of violent periodical insanity by Mesmerism. A young man had every evening, for two or three weeks, been attacked with the most violent insanity, which lasted many hours. Several straps were required across his bed, and, in addition to these, three persons to restrain him. His howlings always alarmed the neighbourhood. After a time, he had a stage of whistling, and an uniform series of changes was always gone through before the sleep came on in which the fit always ended. Strong doses of strong medicines, and various means, had completely failed. I was called in, and saw him during his paroxysm. I Mesmerised him for three quarters of an hour in vain, and he made many attempts to bite me. I requested Mr. Chandler, of Rotherhithe, to Mesmerise him the following and every night the fit began. This gentleman was so obliging as to accede to my request, and perfectly cured his patient, who at first laughed at such a mode of treatment, and declared that he had experienced nothing, though on the first night that Mr. Chandler Mesmerised him, the fit was entirely prevented; and in a few nights the Mesmeric process presently brought on sleep, from which he quickly awoke into the fit, and the fit became shorter and shorter, and milder and milder. By Mesmerising him still, after the commencement of the fit, sleep again came on, from which he was awakened, by transverse passes, into his healthy state. By inducing the Mesmeric sleep, the fit could be brought on at pleasure in the day, and as it was more inconvenient in the evening, Mr. Chandler always brought it on early in the afternoon, and by Mesmerising him always in the fit, this was put an end to sooner and sooner, till at length it was arrested instantly, and then ceased to return. The cure was effected in a very short time. At the end of a year, through a fall, the disease returned, but was cured by Mesmerism very quickly."

The details of this case, and of several others, in which Mesmerism was beneficially applied in the cure of insanity, were at an after period transmitted by Dr. Elliotson to the *Zoist*, where they may be consulted by those who feel desirous of pursuing the inquiry farther.

The work of Mr. Braid, entitled *Neurypnology*, contains accounts of a great number of highly interesting cases.—The phenomena induced by his mode of producing sleep, and that of the Mesmerisers, Mr. Braid, for a considerable time, conceived to be identical, and he still believes "the condition of the nervous system induced by both modes to be at least analogous;" but he has latterly been led to think that the agencies are distinct, because the Mesmerisers assert that they can produce certain effects which he has never been able to accomplish by his mode. Perhaps, therefore, medical gentlemen who had formed a determined resolution to have nothing to do with Mesmerism, may be tempted to bestow a few minutes' consideration upon the merits of *Neurypnology*. They will meet in Mr. Braid's volume with none of the ugly words which used to form such stumbling blocks in their path. The name of Mesmerism is rejected, but then they have Hypnotism, which means *nervous* sleep; and instead of Mesmerised, they have got Hypnotised, meaning one who has been put into the state of *nervous* sleep. These changes will, we hope, please our medical friends, and induce them to turn a favourable eye to the cases which Mr. Braid has laid before them.

Hypnotism has been applied by Mr. Braid to numerous diseases, and seemingly with great success. He has tested its efficacy in cases where the senses of hearing, sight, and smell were affected. In tic douloureux, spine complaints, paralysis, rheumatism, both chronic and acute, nervous headach, epilepsy, and several other diseases, he has also found it highly beneficial. Several cases of spasmodic affection are referred to as affording "strong grounds to hope that tetanus, hydrophobia, and other analogous affections, may be arrested and cured by this agency." While Mr. Braid's treatise was passing through the press. the

above prediction was happily realised in respect to the former "intractable and generally fatal disease." We extract the following account of the case from the preface to the work:

"Master J. B., thirteen years of age, was suddenly attacked with chilliness and pain all over his body, on the evening of 30th of last March. I was called to attend him the following day, when I considered he had got a febrile attack from cold, and prescribed accordingly. Next day, however, it had assumed a very different aspect. I now found I had got a severe case of opisthotonos to deal with. The head and pelvis were rigidly drawn back, the body forming an arch, and the greatest force could not succeed in straightening it, or bringing the head forward. Whilst the spasm never relaxed entirely, it frequently became much aggravated, when the head was so much drawn back as to seriously impede respiration. The legs were also sometimes flexed spasmodically. The effect of the spasm in obstructing the respiration, and hurrying the circulation, was very great, and seemed to place the patient in great jeopardy. The pulse was never less than 150, but during the paroxysm was considerably increased. It was evident I had got a most formidable case to contend with, and that no time ought to be lost. I therefore determined to try the power of hypnotism, well knowing how generally such cases end fatally under ordinary treatment. He was quite sensible, and the only difficulty in getting him to comply with my instructions arose from the recurrence of the severe spasmodic attacks. In a very few minutes, however, I succeeded in reducing the spasm, so that his head could be carried forward to the perpendicular, his breathing was relieved, his pulse considerably diminished, and I left him in a state of comparative comfort. In about two and a half hours after I visited him again, accompanied by my friend Dr. Cochrane. The spasms had recurred, but by no means with the same violence. Dr. Cochrane had no difficulty in recognising the disease; but did not believe any means could save such a case. He had never seen a patient hypnotised till that

afternoon, and watched my experiment with much interest and attention. He seemed much and agreeably surprised by the extraordinary influence which an agency so apparently simple exerted over such a case. The pupil was speedily dilated, as if under the influence of belladonna; the muscular spasm relaxed, and in a few minutes he was calmly asleep. Having ordered three calomel powders to be given at intervals, we left him comfortably asleep.—Next day, there was still spasm of the muscles, but by no means so severe. Whilst I determined to follow up the hypnotic treatment, which had been so far successful, I considered it would be highly imprudent to trust *wholly* to that in the treatment of such a case. As I consider such cases are generally attended with inflammation of the medulla oblongata, and upper part of the spinal cord, I bled him, and ordered the calomel to be continued. The same plan was persevered in, hypnotising him occasionally for some days, administering calomel till the gums were slightly affected, cold lotion to the head, and the antiphlogistic regimen, till I considered all risk of inflammatory action past, when he was treated more generously, and I am gratified to say he is now quite well."

In conclusion, Mr. Braid remarks:—"I feel quite confident, that without the aid of hypnotism this patient would have died. I sincerely wish it may prove equally successful in other cases of the kind, and also in that hitherto fatal disease, hydrophobia. My anxiety to see it fairly tried in the latter disease induces me to offer my gratuitous services in any case of that disease occurring within a few hours' journey of Manchester."

Mr. Braid gives reports of cases, amounting to between sixty and seventy, in the various branches of disease which we have enumerated, and which we hope his medical brethren will have the candour to receive, in the manner they merit, coming from an intelligent member of their own profession. It is really time that the disgraceful, and in some instances unprincipled, opposition offered by medical men to Mesmerism, should cease.

It was but the other day that a medical practitioner in

Glasgow stated not only that the Okeys, the well-known patients of Dr. Elliotson, were impostors, but that the Doctor had publicly confessed it to be so at a medical society in London. Listen to what Dr. Elliotson states on this head in his *Numerous Cases*, published in 1843.

"The cases of both sisters were genuine throughout, similar but very differently modified, and it was ignorance only which led any one to doubt them, and it was heartless cruelty to slander two perfectly virtuous and afflicted female children, who had been carefully brought up, and had lived only with their parents, and afterwards in a respectable family, till they were seized with epilepsy. * * * The display of disreputable unacquaintance with this kind of case, and the composition of vulgar tirades by so many professional men pretending to medical knowledge, was precisely the conduct which we witness in the streets when a deranged or imbecile person is pursued and hooted by boys and rabble, as though he were master of his own condition and conduct, and not the subject of an affliction profoundly interesting to the philosopher and to the man who can feel for others. *Every thing* stated or ever printed to their disadvantage was *an absolute falsehood;* I repeat these words emphatically, *an absolute falsehood.*"

He adds, a little further on—

"To accuse patients of imposition is very easy. But it is a very vulgar, as well as cruel, habit, founded on ignorance, presumption, and heartlessness. We should never prefer such an accusation on light grounds; and to be assured of the grounds, we should be well acquainted with the subject. He who is ignorant of a subject is surely not justified in giving an opinion; and yet medical men and others, because they are ignorant of the phenomena of the more wonderful and uncommon diseases of the nervous system, and of Mesmerism, preposterously pronounce the subjects of them impostors, and those who know the truth, to be fools, or rogues, or in league with the devil. It was the same cause which made the people pronounce Democritus mad, when he looked for the source of insanity in

the brain; to pronounce Roger Bacon a sorcerer, who knew physical facts of which they were ignorant; to ascribe epilepsy, St. Vitus's dance, and numerous other diseases, to demoniacal possession; to ascribe the phenomena of electrical and galvanic apparatus to the agency of spirits, as the savage supposed there must be a spirit inside the watch."

An able literary and political journal, the *Examiner*, in remarking upon the conduct of the medical profession on this question, says—

"If, as we apprehend to be the case, the existence of certain phenomena, undoubtedly of great interest and probably of great importance in a physiological view, is pretty generally admitted to be the result of recent experiments, it is high time to cease calling names, and begin rational discussion. The treatment to which Dr. Elliotson has been exposed from the time these questions were started, the members of a liberal calling should surely have reserved for the interested quack, or the vain pretender. There had been as little of either in the career of this distinguished physician, as in that of the foremost member of the profession he had so long assisted and adorned. Policy and worldly conideration apart, no man had better claims to be respectfully listened to. His admitted learning, his foregone recognised discoveries in medicine, his unimpeached veracity and high character, as they qualified him for that course which only the *few* are at any time fit to take, should have saved him from those vulgar imputations which the *many* are at all times prone to indulge."

It is surely time that the word of an intelligent physician or surgeon—of a man whom the world would believe without hesitation, on any ordinary topic—should be at once received when he unfolds truths of grave import to society. It is surely time to abandon implicit confidence in certain dogmas to be found in books, and to walk abroad and behold "the *visible* and *living* world."

"Nothing," says Sir Humphrey Davy, "has so much checked the progress of philosophy, as the confidence of

teachers in delivering dogmas as truths which it would be presumptuous to question. It was this spirit which, for more than ten centuries, made the crude physics of Aristotle the natural philosophy of the whole of Europe. It was this spirit which produced the imprisonment of the elder Bacon, and the recantation of Galileo. It *is* this spirit, notwithstandng the example of the second Bacon, assisted by his reproof, his genius, and his influence, which has, even in later times, attached men to imaginary systems,—to mere abstracted combinations of words, rather than to the *visible* and *living* world; and which has often induced them to delight more in brilliant dreams than in *beautiful and grand realities.*"

What says the eminent philosopher, Dugald Stewart, of those phenomena from which the bulk of medical men turn aside in disdain?

"Among all the phenomena, however," says Dugald Stewart, "to which the subject of imitation has led our attention, none are, perhaps, so wonderful, as those which have been recently brought to light, in consequence of the philosophical inquiries occasioned by the medical pretensions of Mesmer and his associates. That these pretensions involved much of ignorance, or of imposture, or of both, in their authors, has, I think, been fully demonstrated in the very able report of the French academician; but does it follow from this, that the *facts* witnessed and authenticated by those academicians should share in the disgrace incurred by the empirics who disguised or misrepresented them? For my own part, it appears to me, that the general conclusions established by Mesmer's practice, with respect to the physical effects of the principle of imitation, and of the faculty of imagination, (more particularly in cases where they co-operated together,) are incomparably more curious, than if he had actually demonstrated the existence of his boasted fluid. Nor can I see any good reason why a physician, who admits the efficacy of the *moral* agents employed by Mesmer, should, in the exercise of his profession, scruple to copy whatever processes are necessary for subjecting them to his com-

mand, any more than that he should hesitate about employing a new *physical* agent, such as electricity or galvanism. The arguments to the contrary, alleged by the commissioners, only show, that the influence of imagination is susceptible of a great abuse in ignorant or in wicked hands; and may not the same thing be said of all the most valuable remedies we possess? Nay, are not the mischievous consequences which have actually been occasioned by the pretenders to animal magnetism, the strongest of all encouragements to attempt such an examination of the principles upon which the effects really depend, as may give to scientific practitioners the management of agents so peculiarly efficacious and overbearing?"

Facts, which were thus spoken of by Dugald Stewart, and which have engaged the attention of such minds as those of La Place, Cuvier, Treviranus, Sprengel, Agassis, Coleridge, Shelley, Chenevix, Elliotson, Mayo, and Sir William Hamilton, cannot certainly be unworthy the investigation of the members of a literary and learned profession. In the words of Hufeland, the celebrated German physician, when writing upon this subject:—"We stand before the dawning of a new day for science and humanity,—a new discovery, surpassing any that has been hitherto made, which promises to afford us a key to some of the most recondite secrets of nature, and thus to open up to our view a new world."

CHAPTER V.

Mesmer's Method—School of the Chevalier Barbarin—The Marquis de Puysegur—Description in Zoo-Magnetic Journal—Deeluze's Instructions—Dr. Caldwell's Method—Rev. Mr. Townshend's—Description by Professor Agassis—A Mesmeric Pile—Mr Gardiner—Dr. Elliotson's Method—His opinion as to injury from too frequent Mesmerising—Opinions of Mr Townshend, Dr. Caldwell, and Mr. Braid, as to the extent of susceptibility in Man—Mesmerism ought not to be practised by the ignorant or unwary.

Mesmer was in the practice of seating his patients around a kind of covered vessel filled with water, iron, glass, &c., denominated the *baquet*. The magnetic virtue was supposed to be communicated to the patients by branches of iron from the *baquet*, by a cord which was passed around their bodies, and by the union of their fingers. The patients were, besides, magnetised directly by means of a finger, or a bar of iron, guided before the face, above or behind the head, and over the surface of the parts affected. They were also operated upon by touching, rubbing, and pressure with the hand. In this manner, what have been termed *crises* were brought on, which were supposed to operate beneficially in the ailments with which the patients were afflicted.

The school of the Chevalier Barbarin admitted no other agents than *faith* and *volition*, and hence its followers obtained the designation of the *Spiritualists*.

A third school was established under the direction of the Marquis de Puysegur, at Strasburg, under the name of the *Societé Harmonique des Amis reunis*. The *chambres de crise*, Mr. Colquhoun informs us, "were entirely banished from this excellent institution; and the whole magnetic treatment was conducted in a manner the best calculated to insure the repose and comfort of the patients. The manipulations, when employed, were extremely gentle; and the hands, instead of being brought into contact with the patient, were frequently kept at some distance from him."

Many of the writers on this subject insist strongly upon the necessity of Mesmerisers possessing a strong constitution, and upon their being in sound health at the time of operating, as otherwise very injurious consequences may result to the patient.

The processes in use among Mesmerisers are exceedingly various. It is not in every case considered necessary to produce sleep, and the means employed are varied according to the effect sought to be obtained. The following methods are recommended by a writer in the *Zoo-Magnetic Journal*, as the most simple and the most effectual:

"Let the operator take hold of the hands of the patient, as if he were merely going to feel his pulses. At this stage he may look steadily in the patient's face, and put any questions he pleases to him relative to his complaints, the seat of pain, &c. After a minute or two, let him place one hand on the crown of the patient's head, and the other on his breast or stomach. Thereafter, let him place the palm of each hand upon the patient's shoulders, with the thumbs inclining into the armpits; and having continued for a few seconds in this position, let him then draw the palms of his hands, with the fingers pointing rather inwards, along the arms of the patient gently downwards to the elbows, and from thence to the hands, which may be again held for a few seconds. The operator should then raise his hands upwards towards the head of the patient, the palms being carried outwards; then, with the palms resting upon the sides of the patient's head, a few passes may be made with the thumbs from the inner angles of the eyes down the sides of the nose; and the hands should afterwards be drawn downwards from the shoulders along the whole body towards the feet of the patient. These *passes* may be repeated as often as the operator deems necessary; afterwards the operation of *fanning*—a term easily understood—may be employed, especially if it be thought requisite to produce sleep, which has not followed upon the previous manipulations. We must not omit to observe, however, that the effects of Animal Magnetism have been frequently produced without

employing any such manipulations as those we have described above; and that the mode of treatment must be regulated, in all cases, by the judgment of the operator, according to the degree of susceptibility manifested by the patient.

"The passes may be performed either with or without contact. In the former case, the contact, in general, ought to be very slight. But the operator must perform the whole business with earnestness, and with a serious desire of removing the morbid symptoms. The apartment ought to be kept as quiet as possible, so that neither the operator nor the patient may have his attention distracted during the treatment.

"Sleep is a very common effect of the magnetic manipulations, the first, indeed, by which the influence of the agent is made apparent to ordinary observers. Somnambulism is much more rare. The higher states—including the phenomena of *clairvoyance*, or lucid vision—occur in comparatively few cases. It is a mistake, however, to imagine that the production of any of these states is absolutely and essentially necessary, in every instance, to the efficacy of Animal Magnetism as a remedial process. Hundreds of cases have been successfully treated without the production of sleep—thousands without the intervention of somnambulism."

Deleuze, an eminent French Mesmeriser, enters into very minute details on this subject in his "*Practical Instruction in Animal Magnetism.*" The following is an extract from his work:—

"Cause your patient to sit down in the easiest position possible, and place yourself before him, on a seat a little more elevated, so that his knees may be between yours, and your feet by the side of his. Demand of him, in the first place, that he give himself up entirely; that he think of nothing; that he do not trouble himself by examining the effects which he experiences; that he banishes all fear, and indulge hope; and that he be not disquieted nor discouraged if the action of the Magnetism produces in him temporary pains.

"After you have brought yourself to a state of self-collectedness, take the thumbs between your two fingers, so that the inside of your thumbs may touch the inside of his. Remain in this situation five minutes, or until you perceive there is an equal degree of heat between your thumbs and his; that being done, you will withdraw your hands, removing them to the right and left, and waving them so that the interior surface be turned outwards, and raise them to his head; then place them upon his shoulders, leaving them there about a minute; you will then draw them along the arm to the extremity of the fingers, touching lightly. You will repeat this *pass* five or six times, always turning your hands and sweeping them off a little before reascending; you will then place your hands upon the head, hold them there a moment, and bring them down before the face, at the distance of one or two inches, as far as the pit of the stomach; there you will let them remain about two minutes, passing the thumb along the pit of the stomach, and the other fingers down the sides; then descend slowly along the body as far as the knees, or farther, and if you can conveniently, as far as the ends of the feet. You may repeat the same processes during the greater part of the sitting. You may sometimes draw nearer to the patient so as to place your hands behind his shoulders, descending slowly along the spine, thence to the hips, and along the thighs as far as the knees, or to the feet. After the first passes you may dispense with putting your hands upon the head, and make the succeeding passes along the arms, beginning at the shoulder; or along the body commencing at the stomach.

"When you wish to put an end to the sitting take care to draw towards the extremity of the hands, and towards the extremity of the feet, prolonging your passes transversely before the face, and also before the breast, at the distance of three or four inches; these passes are made by presenting the two hands together, and briskly drawing them from each other, as if to carry off the superabundance of fluid with which the patient may be charged. You see that it is essential to magnetise, always descending from

the head to the extremities, and never mounting from the extremities to the head. It is on this account that we turn the hands obliquely when they are raised again from the feet to the head. The descending passes are magnetic; that is, they are accompanied with the intention of magnetising. The ascending movements are not. Many magnetisers shake their fingers slightly after each pass. This method, which is never injurious, is, in certain cases, advantageous, and for this reason it is good to get the habit of doing it.

" Although you may have, at the close of the sitting, taken care to spread the fluid over all the surface of the body, it is proper, in finishing, to make several passes along the legs from the knees to the end of the feet. These passes free the head. To make them more conveniently, place yourself on your knees in front of the person whom you are magnetising.

" I think it proper to distinguish the passes that are made without touching, from those which are made with the touch, not only with the ends of the fingers, but with all the extent of the hand, employing at the same time, a slight pressure. I give to these last the name of magnetic frictions. They are often made use of to act better upon the arms, the legs and the back, along the vertebral column.

" This manner of magnetising by longitudinal passes, directing the fluid from the head to the extremities, without fixing upon any part in preference to others, is called *magnetising by the long pass*, (magnétiser à grande courans.) It is more or less proper in all cases, and it is requisite to employ it in the first sitting, when there is no special reason for using any other. The fluid is thus distributed into all the organs, and it accumulates naturally in those which have need of it. Besides the passes made at a short distance, others are made just before finishing, at the distance of two or three feet. They generally produce a calm, refreshing, and pleasurable sensation.

" There is one more process by which it is very advantageous to terminate the sitting. It consists in placing neself by the side of the patient, as he stands up, and, at

the distance of a foot, making, with both hands, one before the body and the other behind, seven or eight passes, commencing above the head and descending to the floor, along which the hands are spread apart. This process frees the head, re-establishes the equilibrium, and imparts strength.

"Sometimes it is necessary to magnetise at the distance of several feet. Magnetism at a distance is more soothing, and some nervous persons cannot bear any other.

"In making the passes, it is unnecessary to employ any greater muscular force than what is required to lift the hand and prevent it from falling. The movements should be easy, and not too rapid. A pass from the head to the feet may take about half a minute. The fingers ought to be a little separated from each other, and slightly bent, so that the ends of the fingers be directed towards the person magnetized."

Dr. Caldwell, of Ohio, in his work entitled "*Facts in Mesmerism, and Thoughts on its Causes and Uses*," gives the following description of the mode of producing Mesmeric sleep:—

"Let the parties be seated close to each other, face to face, the Mesmeriser occupying the higher seat, and the Mesmerisee so accommodated as to sit at ease and in comfort, provision being made for the support of the head, in case sleep be induced.

"Having requested the Mesmerisee to dismiss, as far as practicable, all agitating and impressive feelings, thoughts, and emotions, and be as tranquil as possible in mind as in body, the Mesmeriser gently grasps his hands, applying palm to palm and thumb to thumb, for the purpose of equalizing and identifying their temperature and condition.

"Continuing this for about a minute, the Mesmeriser lets go his grasp, and, removing his hands, and raising them just above the head of the Mesmerisee, brings them gently down along each side of the head, very softly brushing it, and places them on his shoulders. Let the hands rest here about another minute; the Mesmeriser all this time looking steadily and intensely in his subject's face,

and forcibly *willing* that he shall fall asleep. The hands are then to be moved from the shoulders along the arms, with a very light pressure, until they reach the hands of the Mesmerisee, which are to be again grasped for four or five seconds, as before.

"After a few repetitions of these movements, the operator may begin his more regular passes. These he makes by raising his hands near to the face or top of the head of his subject, and bringing them down with a gentle sweep along the neck and breast, (touching these parts not being necessary,) to the ends of the subject's fingers, turning his palms outwards, and widening the distance of his hands from each other as they descend. The ends of the operator's fingers may be also advantageously applied at times to the pit of the patient's stomach, and held there for a short time.

"In making their passes, some operators draw their hands not only along the whole extent of the upper extremities of the patient, but also down the lower extremities to the knees. This, however, I have not found necessary, perhaps not even useful, having been able to effect my purpose without it. The passes may be continued from twelve or fifteen to thirty minutes, according to circumstances. And during the subsequent experiments, while the patient is asleep, they may be occasionally renewed, to hold the sleep sufficiently profound.

"Such is the usual form of the Mesmeric process, the operator continuing to *will* during the whole time of it, the production of the phenomena at which he aims. Under the hands of some Mesmerisers the process is much simpler, the foregoing being of a formal and rather complex kind."

The Rev. Mr. Townshend gives no formal directions for producing the Mesmeric sleep, but we should infer that the method he employs is much less complicated than some others. In the Appendix to *Facts in Mesmerism*, the celebrated Professor Agassis gives a description of the sensations which he felt on being Mesmerised, and we gather from it the mode of proceeding adopted by Mr. Townshend.

Professor Agassis says:—"About ten Mr. Townshend commenced operating on me. While we sat opposite to one another, he, in the first place, only took hold of my hands and looked at me fixedly. I was firmly resolved to arrive at a knowledge of the truth, whatever it might be; and therefore the moment I saw him endeavouring to exert an action upon me, I silently addressed the Author of all things, beseeching him to give me power to resist the influence, and to be conscientious in regard to myself as well as in regard to the facts. * * * * * After at least a quarter of an hour, I felt a sensation of a current through all my limbs, and from that moment my eyelids grew heavy. I then saw Mr. Townshend extend his hands before my eyes, as if he were about to plunge his fingers into them; and then make different circular movements around my eyes, which caused my eyelids to become still heavier. I had the idea that he was endeavouring to make me close my eyes; and yet it was not as if some one had threatened my eyes, and in the waking state, I had closed them to prevent him; it was an irresistible heaviness of the lids which compelled me to shut them; and by degrees I found that I had no longer the power of keeping them open, but did not the less retain my consciousness of what was going on around me; so that I heard M. Desor speak to Mr. Townshend, understood what they said, and heard what questions they asked me, just as if I had been awake, but I had not the power of answering. * * * Mr. Townshend then repeated some frictions, which increased my sleep; yet I was always conscious of what was passing around me. He then asked me if I wished to become lucid, at the same time continuing, as I felt, the frictions from the face to the arms. I then experienced an indescribable sensation of delight, and for an instant saw before me rays of dazzling light, which instantly disappeared. * * * * Mr. Townshend then woke me with some rapid transverse movements from the middle of the face outwards, which instantly caused my eyes to open, and at the same time I got up, saying to him, 'I thank you.' It was a quarter past eleven. He then told me,

and M. Desor repeated the same thing, that the only fact which had satisfied them that I was in a state of Mesmeric sleep, was the facility with which my head followed all the movements of his hand, although he did not touch me, and the pleasure which I appeared to feel at the moment when, after several repetitions of friction, he thus moved my head at pleasure in all directions."

The above description is doubly interesting, as coming from one who occupies so high a position in the scientific world as M. Agassis.

A method of Mesmerising a number of individuals at the same time, is thus described by Mr. Townshend.

"I have sometimes formed what may be called a Mesmeric pile, by seating five or six persons together in a line, or half circle, holding each other's hands: I then Mesmerised the first in the rank, who has passed on the influence to the second, who has again transmitted it to the third, and so on, by each pressing the hand held by each, at regular periods of time. Under this treatment I have invariably found that the Mesmeric influence was most powerfully demonstrated in the person who was farthest from myself; that is, in the person who received the original impulse through the greatest number of intervening transmitters. The shades of gradation were also in these experiments justly preserved; the first person scarcely experiencing any sensation, the second feeling a more decided influence, and so on in progression, till the last was thrown into the complete Mesmeric state."

Sir G. S. Mackenzie has published in the *Phrenological Journal*, an account of the method of Mesmerising, practised by Mr. Gardiner, of Roche Court, who, Sir George states, was the first to observe the extraordinary effects of exciting the organs of the mental faculties of patients in the magnetic trance. The directions given to Mesmerisers by Mr. Gardiner, are the following:—

"Dismiss all preconceptions from your mind; check the tendency we all of us have to prejudge and pre-theorise; banish all hypothesis, and advance to your subject as an experimentalist. Say nothing to any body; select for

your trial a person of rather a sedate character, and not too young. Shut yourself and the patient into a quiet room, with no spectators, and let him or her sit in an easy posture, with support for the head. Dismiss from your thoughts all idea of the necessity of mode or fashion, or particular passes. Concentrate your faculties, and be not distracted by any thing. Let your volition be earnest, and first try the power of your eye, aided, if you like, by taking the hand. Let the patient look at you, and do you regard him or her visually and mentally with a fixed and determined and definite purpose, and it is more than probable, that, ere the lapse of many minutes, you will feel and see the establishment of your power. If not, try the points of your fingers directed to the eyes, putting them as close as possible without touching the lashes or the hair.—Should no effect ensue in half an hour, I would advise you to desist, and try another patient. If effects be produced within that time, go on until you see that they do not increase, and then demagnetise by transverse passes, and blowing on the face and head upwards from the neck, or other means, and try the same patient again the succeeding day, and go on till you produce all the higher phenomena. This is what I *recommend*, for no magnetiser ought to dogmatise. No two cases are alike, and some patients are readily affected by one process and not by another, while some will yield almost instantaneously to a certain magnetiser, who have withstood the efforts of many others, although the same process be used by them all. If you wish specially to entrance or influence a particular person, place him or her at the extremity of a chain of persons holding each other by the hand, and do you proceed to magnetise the person at the other extremity of the chain. Tough must that person be who can withstand this. The greater the number of persons forming the chain the better."

Dr. Elliotson's method of producing the Mesmeric sleep is exceedingly simple, being usually accomplished by simply pointing two fingers to the eyes of the patient. He is opposed to the opinion, that the will of the opera-

tor has any effect in putting the patient to sleep. In a recent communication with which we were favoured, in reply to questions regarding the probability of injury to the health of a patient, from being too frequently Mesmerised, Dr. Elliotson says,—"When mere sleep is produced, I have never seen harm from the most frequent Mesmerising; but when there is any activity in the sleep, the process may easily be repeated often enough to cause mischievous excitement. Flushing, headach, giddiness, and even a little delirium, may result. Whenever any of these threaten, the process should be slackened, whatever the benefit that has resulted."

It is unnecessary to enter into farther details regarding the various processes adopted by different Mesmerisers.—Those which have simplicity and an absence of mystery to recommend them, will, we are certain, meet with the highest degree of approval.

It has been a common error to suppose that Mesmerism is only operative upon those who are feeble in body. Let us listen to what Mr. Townshend says on this point:—

"Mesmerism is one of nature's great resources in the cure of maladies; and it is not, therefore, wonderful, if some of its most striking effects should have been developed rather in the ailing and the delicate, than in the healthy and robust. Hence the world, always ready to build up error on truth, has connected it, in idea, with weakness of mind, as well as of body, and has classed it amongst those idle imaginings which beset the fanciful invalid. But what is the fact? Mesmerism does, indeed, act more peculiarly on the nervous system, and, on that account, affects, in an especial manner, persons whose nervous system is finely organised. But we must not confound sensitiveness with imbecility. The universal temperament of genius gives the lie to such an error; and it would be plainly ridiculous to say, that the timid and susceptible author of an elegy in a country churchyard, or Rousseau, or Pascal, who were both nervous, even to hypochondriacism, were weak in intellect, because they were strong in sensibility. Besides, before we identify Mesmerism with weakness of any

kind, it should be shown, that none but the feeble are susceptible of its influence. Now, as far as my experience goes, I can affirm, that not only does a certain degree of intelligence appear requisite for the favourable manifestation of the Mesmeric phenomena, but that persons in perfect health have frequently exhibited them. It may also be asserted, that fear and nervous agitation are wholly incompatible with their genuine development. These may, indeed, accompany a spurious sort of Mesmeric affection, but are wholly distinct from the powers with which they co-exist, and to which they are invariably hurtful. They are the corruptions of the true faith, and not the faith itself. In fine, sensibility, and not weakness, is the real condition on which Mesmerism depends."

In the space of less than two years, Mr. Townshend succeeded in inducing the Mesmeric sleep in twenty-three individuals, and in eight instances he failed. Of the twenty-three, six only were women, and one only a decided invalid. They were, moreover, not cases selected by Mr. Townshend as likly subjects for Mesmerism, but came to him accidentally.

Dr. Caldwell gives it as his opinion, that a large majority of mankind are susceptible of the Mesmeric influence, the proportion, so far as his experience goes, being similar to that of Mr. Townshend. One able Mesmeriser had assured him, that he had succeeded in fourteen, out of fifteen trials.

Mr. Braid states, that at one of his public lectures in Manchester, fourteen male adults, in good health, all strangers to him, stood up at once, and ten of them were successfully operated upon. At Rochdale he succeeded with twenty strangers in one night. At a private conversazione to the medical profession in London, on the 1st of March, 1842, eighteen adults, most of them strangers to him, sat down at once, and in ten minutes sixteen of them were decidedly *hypnotised*. On another occasion, Mr. Braid took thirty-two children into a room, none of whom had either seen or heard of hypnotism or Mesmerism: in ten or twelve minutes the whole thirty-two were hypnotised, and maintained their arms extended.

These facts are sufficient to show, that a large majority of the human race are susceptible of this influence, whatever its nature may be; and if, as we have reason to believe, human suffering may, through its instrumentality, be materially alleviated, we have abundant reason to thank the men who, defying persecution, have stood nobly forward in support of the truth.

We would, at the same time, join with preceding writers in deprecating the practice of Mesmerism by the ignorant or the unwary. But for the supercilious and unpardonable neglect of the medical faculty, its administration would, long ago, have been entrusted entirely to their hands as an important branch of the healing art;—and they will yet be compelled to adopt that, at which the vast majority of them have hitherto sneered. The people have already obtained more knowledge on the subject than is possessed by the members of a profession, which is, by courtesy, denominated learned; and popular Mesmerism, or Hypnotism, or whatever other name may ultimately be adopted,—names being an affair of comparatively little consequence,—will, ere long, put the wisdom of the medical faculty to the blush.

CHAPTER VI.

Phenomena of Natural Somnambulism analogous to those which occur in Somnambulism induced by Magnetic processes—Case related by Dr. Dyce, of Aberdeen—Other Remarkable Cases—The Springfield Somnambulist, Jane C. Rider—Extraordinary facts testified to by Hon. Wm. B. Calhoun and Rev. W. B. O. Peabody—Extraordinary case mentioned by Ricard—Magnetic Somnambulism—Its Symptoms—Susceptibility to Magnetism.

As regards the higher order of phenomena which have been witnessed during magnetic somnambulism, there is great analogy between them and what takes place in ordinary somnambulism, though the former necessarily excite a greater degree of wonder from being performed at the (mental) instigation of the magnetiser. In natural as in artificial somnambulism, the individuals, when awakened, have no recollection of what takes place while they were in this state, but not unfrequently, when again in somnambulism, remember what took place in the preceding attack: they likewise, when walking, avoid the objects in their way, even in darkness or when the eyes are closed; and in those cases where the eyes are open, vision is most probably not performed by them, the stare being fixed and vacant.*

"There is no doubt," says Dr. Millingen, "but that in somnambulists the intellectual functions are not only active, but frequently more developed than when the individual is awake. Persons in this state have been known to write and correct verses, and solve difficult problems, which they could not have done at other times. In these actions and locomotions, they are more cautious and frequently more dexterous than when awake. A singular phenomenon in some cases of this affection, is that of walking about without groping, whether the eyes are closed or open. Dr.

* Shakspeare alludes to this state in Lady Macbeth:

Gentlewoman.—"Her eyes, you see, are open."

Doctor.—"Ay! but their sense is shut."

Dyce, of Aberdeen, describes the case of a girl, in which this affection began with fits of somnolency, which came upon her suddenly during the day, and from which she could at first be roused by shaking, or by being suddenly taken out into the open air; during these attacks she was in the habit of talking of things that seemed to pass before her like a dream, and was not at the time sensible of anything that was said to her. On one occasion, she repeated the entire baptismal service of the Church of England, and concluded with an extemporary prayer. In her subsequent paroxysms, she began to understand what was said to her, and to answer with a considerable degree of consistency, though these replies were in a certain measure influenced by her hallucination. She also became capable of following her usual employment during the paroxysm. At one time she would lay out the table for breakfast, and repeatedly dress herself and the children, her eyes *remaining shut the whole time.* The remarkable circumstance was now discovered, that during the paroxysm she had a distinct recollection of what had taken place in former attacks, though she had not the slightest recollection of it during the intervals. She was taken to church during the paroxysm, and attended the service with apparent devotion, and at one time was so affected by the sermon, that she actually shed tears; yet in the interval she had no recollection whatever of the circumstance, but in the following paroxysm she gave a most distinct account of it, and actually repeated the passage of the sermon that had so much affected her. This sort of somnambulism relating distinctly to two periods, has been called, perhaps erroneously, a *state of double consciousness.* During the attack, her eyelids were generally half shut, and frequently resembled those of a person labouring under amaurosis, the pupil dilated and insensible; at one time, Dr. Dyce affirms, she read distinctly a portion of a book presented to her."*

The following is given by Mr. Colquhoun, on the authority of the Aulic Counsellor and Professor Feder, of

* Curiosities of Medical Experience.

Gottingen. "A student, during a severe nervous complaint, experienced several attacks of somnambulism. Upon these occasions he would go from his bed-room to his parlour and back, open and shut the doors, and take out of the closets what he wanted, pieces of music, pen, ink, paper, &c., and *all this with his eyes shut.* From among his music he picked out a march from the Medea, laid the sheet in a proper situation before him, and having found the appropriate key, he played the whole piece with his usual skill upon the harpsichord. In the same manner he also played one of Bach's sonatas, and gave the most expressive passages with surprising effect. One of the persons present turned the notes upside down. This he immediately perceived, and when he again began to play, he replaced the sheet in its proper situation. While playing, he remarked a string out of tune, upon which he stopped, put it in order, and then proceeded. He wrote a letter to his brother, and what he wrote was not only perfectly rational, but straight and legible. While Professor Feder was on a visit to him one afternoon, he observed that it was snowing, which was really the case. On the same day, he remarked, notwithstanding his eyes were closed, that the landlord of the opposite house was standing at the window, which was true, and the hats were hanging in the window of another room of the same house, which was also correct."

Another case from the Transactions of the Medical Society of Breslaw, is cited in the same work:—"A ropemaker, aged 23 years, was frequently overtaken by sleep even by daylight, and in the midst of his usual occupations, whether sitting, standing, or walking. His eyes were firmly closed, and he lost the use of his external senses. While in this state he sometimes recommenced doing all that he had been engaged in during the previous part of the day, from his morning devotions up to the commencement of the paroxysm. At other times he would continue the work in which he happened to be engaged at the time, and finished his business with as great care and success as when awake. When the fit overtook

him in travelling, he did not stand still, but proceeded on his journey with the same facility and almost faster than when awake, without missing the road or stumbling over anything. In this manner he repeatedly went from Naumberg to Weimar. Upon one of these occasions he came into a narrow lane across which there lay some timber. He passed over it regularly as if awake, without injury. With equal care and dexterity he avoided the horses and carriages which came in his way. At another time he was overtaken by sleep a short while before setting out for Weimar on horseback; he rode through the river Ilma, allowed his horse to drink, and drew up his legs to prevent them getting wet; he then passed through several streets, crossed the market-place, which was then full of people, booths, and carts, and arrived in safety at the house where his business lay. During the continuance of the paroxysm he was quite insensible; though pricked, pinched, or struck, he felt nothing. He *could not see when his eyes were forced open; he could not smell even the most volatile spirit, nor could he hear the report of a pistol when fired close beside him.* Here, then, is no foundation for the hypothesis of one sense supplying the place of another, because *all* the external senses were ascertained to be completely dormant. The case, it is conceived, can only be accounted for by assuming, as warranted by the facts, a transference of the faculties, and that the internal sense, the soul, manifested its energies through other than the usual organs."

A case is related by Ritter, in Moritz's Psychological Magazine, of a boy ten years of age, who became subject to fits of drowsiness, and frequently fell asleep suddenly even in the daytime, whether sitting or standing. In this state he would converse with persons present; and although his eyes were to all appearance completely closed, he was able to see and discriminate all objects presented to him. When awakened, he recollected nothing of what had occurred during his sleep, but would talk of other matters. On his again falling asleep, the thread of discourse could be taken up where it had been previously interrupt

ed, and continued. When he again awoke, he remembered nothing of the con ersation that had occurred during his sleep, but recollected what had been last said to him when awake, and thus, says the reporter, it appears as if he had two souls, one for the state of sleep, and the other for the period when he was awake.

A somewhat similar case is given in the Medical Re, os-itory of America for January, 1816. The patient was an accomplished young lady, who in a state of somnambulism lost all recollection of her previous acquirements, and like a child was obliged to commence her education anew. When restored to her natural state, she again became possessed of her former knowledge, but remembered nothing of what occurred in the interval. During four years these two states alternated periodically, but she herself possessed as little consciousness of her double character as two distinct persons of each other.

The case of Jane C. Rider, of Springfield, Massachusetts, a natural somnambulist, is so well attested, that it seems impossible to reject the proofs by which it is substantiated. She was the daughter of a respectable mechanic, and in her seventeenth year. This girl would rise in her sleep, while her eyes were tightly closed, and go through a variety of duties, to the performance of which the sense of vision has been deemed indispensable. She would thread a needle and sew in a room, from which the light was utterly excluded. She would recollect, during a paroxysm, circumstances which occurred in a former attack, though there was no remembrance of them in the interval. Attempts to rouse her from her somnambulic state were uniformly unsuccessful. She heard, felt, and saw; but the impressions, which she received through her external senses, had no tendency to wake her.

Though no decisive experiments were at first made to establish the fact, the members of the family in which she lived were very early convinced that she saw, both when her eyes were closed, and in the dark. They were irresistibly led to this conclusion, when they saw her, night after night, perform that which seemed impossible for her

to do without the aid of vision, when at the same time they could discover nothing that indicated the want of sight. She never betrayed any thing like hesitancy or indecision:—there was no groping, no feeling after the object which she wished to lay hold of, but the motion was quick and direct, as if perfectly aware of its precise situation. When obstacles were placed in her way, or the position of a thing was changed, she always observed it, and accommodated herself to the change. This kind of evidence, though perfectly satisfactory to eye-witnesses, is not so well calculated to produce conviction in the minds of others, as tests of a different kind.

No direct trial of her powers of vision was made until Sabbath evening, November 10th, 1833, when it was proposed to ascertain whether she could read with her eyes closed. She was seated in a corner of the room, the lights were placed at a distance from her, and she was so screened as to leave her in almost entire darkness. In this situation she read, with ease, a great number of cards which were presented to her, some of which were written with a pencil, and so obscurely, that, in a faint light, no trace could be discerned by common eyes. She told the date of coins, even when the figures were nearly obliterated. A visitor handed her a letter, with the request that she would read the motto on the seal, which she readily did, although several persons present had been unable to decipher it with the aid of a lamp. The whole of this time the eyes were, to all appearance, perfectly closed.

"On Wednesday, November 20th," says Dr. Belden, her medical adviser, to whose interesting volume* we are indebted for these facts, "I took a large black silk handkerchief, placed between the folds two pieces of cotton batting, and applied it in such a way that the cotton came directly over the eyes, and completely filled the cavity of the nose—the silk was distinctly seen to be in

*An account of Jane C. Rider, the Springfield somnambulist: the substance of which was delivered as a lecture, before the Springfield Lyceum, Jan. 22, 1834. By L. W. Belden, M. D.

close contact with the skin. Various names were then written on cards, both of persons with whom she was acquainted, and of those who were unknown to her, which she read as soon as they were presented. In reading, she always held the paper the right side up, and brought it into the line of vision.

"Being desirous to prove, if possible, that the eye was actually closed, I took two large wads of cotton, and placed them directly on the closed eyelid, and then bound them on with the handkerchief before used. The cotton filled the cavity under the eyebrow, came down to the middle of the cheek, and was in close contact with the nose. The former experiments were then repeated, without any difference in the result."

Dec. 13. "Jane had a more interesting paroxysm than at any time before since her residence in the hospital. In a paroxysm the day previous, she lost a book, which she could not afterwards find. Immediately on the access of the paroxysm to-day, she went to the sofa, raised the cushion, took up the book, and commenced reading. She read two or three pages to herself. Her eyes were then covered with a white handkerchief, folded so as to make eight or ten thicknesses, and the spaces below the bandage filled with black velvet. She then took a book and read audibly, distinctly, and correctly, nearly a page. It was then proposed to her to play backgammon. She said she knew nothing of the game, but consented to learn it. She commenced playing, with the assistance of one acquainted with the moves, and acquired a knowledge of the game very rapidly. She handled the men and dice with facility, and counted off the points correctly. Had another paroxysm in the afternoon, in which she played a number of games of backgammon, and made such proficiency that, without any assistance, she won the sixth game of Dr. Butler, who is an experienced player. Knowing her to be a novice, he suggested several alterations in her moves, —these alterations she declined making, and the result showed the correctness of her judgment. The doctor, a little mortified at being beaten by a sleeping girl, tried

another game, in which he exerted all his skill. At its close she had but three men left on the board, and these so situated that a single move would have cleared the whole. While she was engaged in this game, an apple was taken from a dish, in which there were several varieties, and held before her, but higher than her eyes. On being asked its colour, she raised her head, like a person who wished to see an object a little elevated, and gave a correct answer to the question. In the lucid interval, half an hour after she awoke from the paroxysm, it was proposed to her to play backgammon. She observed she never saw it played, and was wholly ignorant of the game: —on trial, it was found she could not even set the men."

Many more extraordinary facts are presented by Dr. Belden. In the appendix to his work, among several letters, wherein the writers bear testimony to the truth of his statements, we find the following. The first is from the Hon. Wm. B. Calhoun, for several years Speaker of the Massachusetts House of Representatives, and afterwards a member of Congress from that state. The second is from the Rev. W. B. O. Peabody, well known to the literary world for his tasteful and elegant writings.

"Dear Sir: In reply to your note of the 30th ult., I can simply state, that I saw Miss Rider, repeatedly, in the paroxysms of somnambulism or reverie. Her eyes were covered with a closely folded silk handkerchief, having a thick wadding of cotton underneath—the whole drawn tightly under her eyes. In this situation, I saw and heard her read whatever was presented to her, promptly and distinctly, under circumstances which precluded, in my opinion, all chances of deception. Several experiments of this nature were tried in my presence, which satisfactorily removed all the distrustfulness that I had previously felt. Your friend and ob't serv't,

W. B. Calhoun."

"*Boston, Feb. 6th*, 1834.

"Dear Sir: I had the pleasure of hearing your lecture delivered in the Springfield Lyceum, and with respect to

those facts which fell under my observation, I can confidently add my testimony to your own. Before I saw Jane Rider, I had no confidence whatever in the reports which I heard of her extraordinary power of vision, for the simple reason, that I thought it more easily accounted for on the supposition of imposture: acting under this impression, when I first saw her in this state, I endeavoured to startle her with a charge of imposture, so sudden and unexpected, that she must have betrayed signs of some emotion, of anger at least, had she been conscious of what was passing: but such experiments, though convincing, were unnecessary; for the most sceptical could not see her, for any length of time, without being persuaded that she was actually in a deep sleep. I saw your experiments, in which you covered her eyes; and, after close examination, I was convinced that she could not see under the bandage: but had she done so, the papers which she read were held in such a manner, as not to be seen in that direction. While one of the cards was before her, I looked at it at the same time and the same distance, without being able to distinguish a letter; which was the more remarkable, since I ascertained by experiment when she was awake, that she was very near-sighted, not being able to read at the distance of two feet what others could read without difficulty when it was twice as far from their eyes. When these experiments, and the precise circumstances under which they were tried, are given to the world in your lecture, those, if there are any, who are not inclined to admit the facts, will be under the necessity of showing in what manner you were deceived; your experiments were as numerous and thorough as circumstances would allow: so that it will not be enough to discredit the statement, without explaining how so many witnesses were misled, the great proportion of whom, like myself, went to the place thoroughly incredulous, and left it thoroughly satisfied that there could be neither delusion nor imposture. Respectfully and truly yours,

W. B. O. PEABODY."

"*Springfield, Feb.* 14, 1834.

This is a case of spontaneous somnambulism; but its features are throughout perfectly analogous to those of somnambulism induced by magnetism, although none of those who witnessed it regarded it in connection with the latter subject.

Several other instances of clairvoyance during natural somnambulism are recorded, as also of the prediction of probable events, and the occurrence of circumstances happening at a distance. The following instance is stated in a letter from Captain Godinet to M. Ricard, and is published in his work. "In 1831, my sister, aged 18, was attacked with an hysterical disease. In the course of the attack, and after nervous spasms, she fell into a state of natural somnambulism, and indicated, her eyes being bandaged, and without a candle, the colour of the clothes of each of the persons near her, and said whether she knew them or not. One evening, the attack having lasted very late in the night, and her doctor considering that his remaining with her was unnecessary, had gone away. The patient said, 'You think the doctor is gone to bed and is sleeping, but you are wrong: he is consulting his books respecting my case, and I shall not be better until the remedy which he fears to administer to me is applied.' The fact having been verified, was found to be perfectly correct."—Bordeaux, 20th Sept., 1837.

The phenomena most commonly presented by persons subject to magnetisation are varied and numerous: frequent winking of the eyelids, spontaneous paleness or flushing, a feeling of heat or cold in the head, epigastrium, or extremities; partial or general pricking, muscular contractions, spasms, an accelerated or retarded circulation, palpitations; some experience an indescribable sensation of calm and well-being; others, a general feeling of indisposition, a state of somnolency for a longer or shorter period analogous to coma.

When in magnetic somnambulism, the individuals are, to a greater or less extent, insensible to external stimuli, as noises of all kinds, pungent substances (as ammonia) applied to the nostrils, pinching, pricking, or other me-

chanical irritation of the skin, but at the same time are mostly able to hear when addressed by the magnetiser, (or by persons placed in connexion *en rapport* with them,) answering questions and performing various actions ordered by him. These effects are not equally obtainable upon all, and several have been subjected for hours to the action of a powerful magnetiser without experiencing any, or only slight, effects. Certain individuals experience effects altogether different from those which are manifested upon others. "Some," says M. Ricard, "are endowed with surprising sensibility, others are but little impressionable. One may, however, easily convince oneself that the same persons, who in a state of perfect health experience nothing from the action of magnetism, may be easily affected by it when they are attacked by disease. Some individuals who experience no effects from the action of one magnetiser, would feel very marked sensations from the action of another. Climate, the condition of the atmosphere, the temperature of living or inert bodies which surround us, and the physical and moral dispositions of the magnetiser, and of the subject likewise, exert a very positive influence."

The above mentioned are, however, merely some of the more common effects, and, according to the magnetisers, are sometimes the precursors of much more wonderful phenomena; such as the transposition of the senses to other than their natural organs; *clairvoyance*, or mental vision, in which, though the eyes be closed and bandaged, objects can be distinguished by the somnambulist when before him —or even if placed on the epigastrium, occiput, or other parts; the power of predicting probable events, of ascertaining the nature of diseases of individuals presented to them, of describing unknown persons at a distance, &c. &c.

Of one hundred persons subjected to magnetism in France, somnambulism was induced by M. Ricard in twenty-five. In the south of France, the proportion was from sixty to seventy per cent.; at Paris, of one hundred persons who accidentally presented themselves without any special conditions as to health or other selection, the proportion of somnambulists was twenty. Twenty-two out

of twenty-five somnambulists, according to the same author, will present extraordinary phenomena, and at least ten out of this number may attain considerable lucidity. "A curious circumstance is, that it is not the persons who in their waking state possess the greatest amount of knowledge, or mental qualifications, who are brought to perfect somnambulic lucidity. Experience has proved, on the contrary, that it is generally the most ignorant and common individuals who most frequently arrive at this extreme developement of the faculties, and who attain most quickly to perfection."

CHAPTER VII.

Recent Cases in Scotland—Instances of Clairvoyance—Isabella H——— —Community of Taste and Smell—Mental Communication—Case described by Robert Chambers, of Edinburgh—Calixte, the Parisian Somnambulist—Sight without the agency of the Eyes—Phreno-Mesmerism —Opinions of Dr. Elliotson and Mr. Colquhoun—Case—Opinion of Vandenhoff, the Actor, after witnessing the effects of the Mesmeric influence upon the cerebral organs of a subject.

Some of the phenomena now to be described are of an even more extraordinary nature than those previously laid before the reader. As regards community of sensation between the operator and patient, and other experiments of that nature, they have been so often tested that there cannot be the slightest doubt of their truth, and we would only be disposed to hesitate when the power is claimed on behalf of clairvoyants of being able to see and describe what is going on in other places, possibly at a distance of many miles. Wonderful, however, as these statements are, they are as well authenticated as any facts in Mesmerism. We are indebted to Lang's History of Recent Cases in Scotland for the following account:

"The subject of the experiment of this evening was a remarkably pretty, interesting-looking young woman. She was thrown into the Mesmeric sleep or state in about two

minutes. Her face became pale, and the features severe in expression—more remarkably so, I thought, throughout, than in the other case. The room was completely darkened, in order that the clairvoyance might be more distinctly impressed on her. In reply to queries put in a low voice, she answered also in a low but distinct voice, 'that she was in a state of perfect happiness and quiet, walking in light—that her own body was filled with light—that all around her was light,' &c. She answered a vast number of questions in regard to the houses of different individuals; some of these with most extraordinary precision. She was desired to describe the parlour of one of the friends who accompanied me. She replied immediately, that it was 'a square compact room, with some pictures on the walls; some large, some small, and pretty far apart; a high case at one side, like a bookcase, with glass doors; the light hung from the roof; a lady was sitting at a table in the room, knitting or sewing.' 'Was there only one lady in the room?' 'Only one.' 'And in the house?' 'In another apartment, which seemed a kitchen, there was another lady speaking to a servant-girl.' 'Were there any animals in the house?' 'Yes, a cat was near the lady in the kitchen.' This was an exact account of my friend's parlour and domestic establishment. She was desired to go to my house, and up stairs to the front room, then to describe the room. 'It was a pretty room—not the ordinary shape—not with four sides—and there was a kind of *cut in*.' She drew the plan of the room on the palm of her hand with her fore-finger; 'it is this shape,'—

which it is. She was asked to go to Mr. J. B.'s house in St. Mungo Street, Barony Glebe. She went at once. 'It is round the corner, up stairs.' 'How many stairs up?'

'As high as you can go; the top of the land.' This last query was put by my friend, who had told Mr. J. B. in the forenoon where he was going that night. Mr. J. B. said to him, half in jest, 'Take her to my house in St. Mungo Street, as I shall not be at home all night.' The situation of the house was described with perfect correctness."

The following account was drawn up by a gentleman from England, who was on a visit to a friend in Glasgow about the end of March, 1843, and had two or three opportunities afforded him of seeing Isabella H——.

"Learning, soon after my arrival at Glasgow, that a gentleman with whom I was acquainted was going to see a person Mesmerised, I requested and obtained permission to accompany him. I was anxious to do so, as I had read some of the works on Mesmerism, and the statements of the friends of this science appeared to me so preposterous, that I had become exceedingly incredulous on the subject. We accordingly went to the place at the appointed time, there being no one present, except my friend, who knew any thing about me. I will not enter into a detail of what occurred that evening, and will only remark, that what are called the physical experiments were eminently successful. The patient was afterwards requested to go to my house, and describe its external appearance and position; also to go into it, and to describe the furniture of one of the rooms, which was, in some degree, peculiar. The description she gave was very near correct. What I saw and heard that evening compelled me to alter my opinion, and to acknowledge that Mesmerism was real and not simulated.

"I was, however, very desirous of seeing more of the phenomena, and willingly took advantage of another opportunity of doing so. On this occasion, there were eight gentlemen present. The patient was Mesmerised in what I understand to be the usual way, and her eyes were bandaged, so as to satisfy all present that it was impossible she could see. The operator was, by a sign, desired to go into another apartment, and to *wish* her to come to him, which she did, first coming into the middle of the room; he was then requested to seat himself on the opposite side of the

room, and wish her to come to him. She did so, stopping a little beside two gentlemen in crossing over.

"Mr. C—— sat down before her, took hold of her hands, and put something in his mouth known only to himself; she described it as being hot and very disagreeable, her face at the same time assuming the expression of a person taking disagreeable medicine; she began to be sick, and was nearly vomiting. It was the end of a cigar, and the gentleman said if he had kept it much longer in his mouth, he would have been sick himself. Mr. B—— sat down, took a snuff silently while he grasped her hands; it immediately caused her to sneeze several times, and so naturally as to satisfy us all that she actually felt the sensation which snuff produces on persons unaccustomed to it. Ammonia was applied to her nose without producing any effect; it was then placed to the nose of the gentleman who had hold of her hand, who was desired to choose his own time for inhaling,—the moment he did so, she pulled away her hands, said it was not right to do so, and that they had put something to her brain. Mr. C—— also tried taking snuff, and it produced the same results as before. Assafœtida was inhaled by a gentleman, and she described it as being very bad and disagreeable.

"The light was flashed across her face; she said a great darkness had come upon her.

"These gentlemen tried in turn to wish her to raise one of her hands, and they all said she had done so, and the precise hand they had wished. She was pricked with a pin without manifesting any feeling; but on the same being done to the gentleman in contact with her, she pulled away her hands, and rubbed them on the part corresponding to that which the pin had been applied; his hair was also pulled, and she put her hand to her head in a similar way.

"Mr. A—— then requested her to go to his house, which she did with no other clue, and described it very accurately, giving an exact account of his wife, and some other members of his household, and what they were doing, so as completely to satisfy Mr. A—— of her power

of clairvoyance; he said when he left us, that he would not be able to sleep all night after what he had heard and seen.

"The other gentlemen being engaged in conversation, I went up to the patient, and giving her my hand, tried her powers in wishing her to grasp it or to let it go, and endeavoured, by varying the wishes, to puzzle her if she did it on a plan, as some have said; but she was invariably right.

"The above is a very short and imperfect sketch of the transactions of the evening, which, to my mind, were very satisfactory."

Another witness thus describes what fell under his observation :—

"Besides the operator, there were four strangers present, including myself. Before commencing I had some conversation with the *patient*. She is a young woman of apparently three-and-twenty, and, as far as I could judge, in perfect health. I referred to a previous meeting, and enquired if, on being awakened, she had any recollection of what had passed. She said 'No;' and added, that she never recollected any thing of what passed in the Mesmeric state. The operator having proceeded to throw her into the state of *trance*, this was effected in little more than a minute. Her eyes gradually closed, and a sort of sigh, or, more properly speaking, a long-drawn breath, announced that she was asleep. The states of pliant and rigid catalepsy were now exhibited, and here I observed that the same *passes* which produced the rigid state, if *continued too long*, brought the arm or leg back again to pliancy. I then assisted to cover the eyes of the patient with a bandage of the most complete description, and satisfied myself that, from the use of her eyes at least, she could derive no possible assistance in any of the proceedings which were to follow. While the operator was engaged with the other gentlemen in another part of the room, and I was left standing alone near the patient, I looked earnestly upon her right hand—then resting on her knee—and *inwardly* (without even a motion of the lips) expressed a

wish that it should rise towards me. It did gradually rise, and was extended in the direction in which I stood. Another of the gentlemen present, afterwards, at my desire, or rather on my making a sign to him to that effect, tried the same experiment on the left hand, and with the same result.

"I had arranged in the forenoon with one of the gentlemen present, that, at a time to be indicated by myself, and without notice to the operator, he should leave the room and go through a passage, and into another room, and that, at the expiry of three minutes, he should *wish* the patient to come to him. I had been told that, on several previous occasions, a person had gone out of the room, and at once expressed a wish that he should follow, and that she had immediately done so. But I thought it possible that she might so follow because she *heard* the person go out. To test the experiment properly, therefore, I arranged, as I have stated, that the gentleman who went out should not *conceive his wish* till the expiry of the time I have mentioned. When the three minutes had expired, I looked towards the patient, and observed that she still kept her seat; but she was sitting forward, in an attitude of attention, as if listening, and she continued thus for nearly three minutes longer. Thinking that the experiment had failed, I said to the operator that he had better speak to her. He accordingly approached her, and, taking her hand, inquired if she wanted any thing. She said, 'What is it you wish me to do?' 'Nothing,' he answered; 'I did not wish any thing.' But he had misunderstood her question. It was evident, from what followed, that she was asking for *directions* from him as to what she ought to do. He then said to her, 'Do you hear any thing?' 'Yes;' she replied, 'a voice calls me.' 'Well, then, go,' said the operator. She paused on this, and then said, 'Always asking something improper.' She now rose from her seat, however, and came into the middle of the room; but the light from the fire, into which this movement had brought her, seemed to confuse her, and, after some hesitation, she said to the operator, 'I cannot find the way—

put me on the way.' On this he led her to the door, and set her face *towards the darkness*. As soon as this was done, she went on with confidence and without hesitation, walked through the dark passage, went straight into the room in which the gentleman was, and proceeded to the particular corner in which he was standing.

"The following experiments in regard to *taste* were then made:—Some pounded alum being put into the operator's mouth, she hesitated, and said, she had got something in her own mouth of a taste like *an orange*. I tasted the alum myself, and it seemed to have lost somewhat of its strength; and another gentleman present was of the same opinion. Another gentleman now took her hand, and I put in his mouth a cayenne lozenge. She described it as 'a thing like a lozenge—hot and sweet.' This description was strictly accurate. I then put an acidulated drop into my own mouth, and took hold of her hand.—She called this 'something round—a confection or sweetie.' But upon another gentleman putting some common salt in his mouth, and taking her hand, she said she had something 'wersh and watery' in her mouth. She was now tried with tea, and said she tasted 'something like aloes—something which drew the mouth together.' It was strong tea, and of course astringent; but the taste she described may partly perhaps have been produced by some combination of the *alum* (which she had previously tasted) with the tea; for I observed, from several experiments, that in some cases she did not *immediately* perceive what was in the mouth of the operator—that, on the contrary, she did not seem to taste it till some time afterwards. A piece of sugar was next put into the operator's mouth, and she said she had got something sweet. One of the gentlemen present then put some bitter aloes into his own mouth, and after he had it sometime there, he took hold of the patient's hands: 'What have you got now?' was asked. 'It is bad,' she said, 'it is strange stuff;' and after an interval, during which her mouth was moving as if tasting something unpleasant, she added, 'It is awful bad.' Indeed, she got so evidently dis-

tressed and annoyed at the taste, that the operator asked her if she would have some water. She eagerly said she would, and some was procured in a glass. A curious scene now followed. She took it into her hands, paused a moment, and then returned it to him. 'Well, what is it?' he asked. 'You have not *blessed* it,' she said. He took it from her, held it a few seconds, and then returned it, saying, 'Well—there.' She raised it towards her mouth, but again stopped, and said, 'It is strange that you will not do as you ought,' and then a second time gave it back untasted. I did not know what she meant by having the water 'blessed;' but, in order still farther to pursue the experiment, I motioned to the operator to give it a third time to her without doing any thing to it. He did so, and she now said, in a kind of plaintive voice, '*Must* I take it this way?' The operator was now about to comply with her wish, but, at my desire, he asked, 'Can you not take it so.' To which she answered, in a low solemn tone, 'It is not meet that I should.' The operator now took the glass, and having *breathed into it*, returned it to her. On this she drank from it eagerly. As she still complained of the taste of the aloes, however, the operator asked us if we had any thing pleasant to the taste, on which I took her hand, and put into my own mouth some acid drops, which I broke and swallowed. She remarked that 'that was pleasant—that the taste was better now.'

"This was the last of those experiments which may be said to fall under Mr. Townshend's description of 'facts connected with the senses, or which illustrate the close affinity between the Mesmeriser and his patient—indicative of some medium of communication existing between them.' What followed was an experiment of a different class—one, namely, to test that extraordinary faculty, ascribed to Mesmeric patients, of being able to describe places at a distance, which they never could have seen, and to tell what is going on *at the moment* in any given locality. I had agreed in the forenoon, with one of the gentlemen present, that the patient should be asked to describe the internal arrangement of the house of a third

party. In three rooms of it there were articles of furniture so uncommon as to exclude the possibility of a description being given of them *by guess*—and one of the rooms had, by previous arrangement with the proprietor, been *prepared* that evening in a particular way. I may mention, that, while conversing with the girl, before she was put asleep, I endeavoured to make her understand the locality of the house in question (but without telling her *whose* house it was,) so as to make sure that she would get to it, in the Mesmeric state—but she did not know the place, and apparently could not follow the description which I endeavoured to give her. I need not go through the account which she gave of it in her sleep-waking state. Suffice to say, that she found it out and described it with accuracy—including a minute description of the state of that room which had been purposely arranged in a particular manner. *In nothing did she go wrong*, except in describing the proprietor as being in one room, when he was in another. It was altogether wonderful. I offer no opinion on the matter; but of this I am satisfied, that trick or collusion there was none, and *could be* none.

Mr. Robert Chambers, in one of the Numbers for July, 1843, of the well-known *Edinburgh Journal*, has given the following details of some occurrences which were witnessed recently in Edinburgh.

"A friend of ours, a German, a man of letters and extensive information, not previously a believer in Mesmerism, asked Mary (the somnambule already spoken of) to accompany him to his father's house on the banks of the river near Stettin; she did so, and described the country, the house, and everything in it, with the greatest correctness. Another friend, a lady, requested the patient to accompany her to her father's house in a secluded part of East Lothian; she did so, described it minutely, as well as its environs, and stated that in the parlour she saw an elderly lady rubbing her ankle on a footstool, the part being sore (the lady's mother really had a sore ankle;) even to the number of sacks in the barn, and the way in which

these were arranged, the description was found to be strictly correct. A third person, who for several years had used an uninhabited house, for the purpose of keeping some spare furniture, requested her to go to it with him. This house, it may be remarked, has been scarcely entered by any but himself for the last four or five years. She, without prompting or leading questions of any kind, described the room in which his writing-table is placed, its two book-cases, one at each side of the room, the table itself, and a wooden chair with a cut-down back, all with the greatest correctness. In another case, a neighbouring room had been arranged peculiarly, and among other singular objects placed in it was a skeleton, which was seated on a chair, with a sheet round it, and a cap upon its head. She said she saw some one sitting in the room; his head was smooth and cold; he had no feeling. A gentleman of literary and scientific attainments had her brought to his house, where he had previously made some peculiar arrangements for the purpose of testing the reality of her powers. She was asked to say what was in a closed box placed before her. She gave a vague description of something which proved to be a book with its back uppermost. 'I then,' says he, 'called her attention to the thing next it, which she described as little and round; and she spoke of a string being attached to it, and a bit of lead. Resting a little, I asked her to look at the thing again, and to examine it closely. She then began to move her forefinger backwards and forwards, and spoke of wheels. The article was a pocket pedometer, with a string and small white-metal hook attached, and, of course, a pendulum connected with wheels in the inside.' This experimenter had also placed a number of articles in the shelved recesses at the bottom of his book-case. Having directed her attention to these, she described with correctness a model of a ventilating apparatus and a hat-box in one recess, also some articles in the lowest shelf of another. He had placed, in the upper shelf of that recess, a plaster mask of one of his sons, and to this he directed her attention. She spoke of a thing with a lion's face. Surely, thought he, that cannot be the

face of my son. Then she adverted to another beast, and to a thing like what the Queen wears on her head. His lady, standing by, observed that she was evidently describing the royal arms. It was held to be a failure; but, in the evening, making particular investigation into the subject, it occurred to him to unpack a small patent coffee-mill, which he had bought some months before, but neglected, and which lay on the bottom shelf of the recess.—On the side of that mill was a small brass tablet, affixed by the maker to denote his patent, and *which contained the royal arms.* On the supposition that she had not followed him from the lower to the upper shelf, the description might be presumed to be correct."

In the newspaper, "France Mèridionale," of the 1st Nov. 1839, is the following.—

"We were yesterday present at a sitting of experiments on magnetism, the result of which have entirely dissipated whatever doubts previously remained on our minds, on the so-much-contested fact of vision without the assistance of the eyes. M. Ricard gave in this *séance* the most evident proofs of his prodigious moral power, and of the lucidity of his somnambulist Calixte, of whom we will merely mention one fact. After having been magnetised, he played a game of piquet and ecarté with astonishing precision and rapidity; his eyes were perfectly closed, cotton filled up the orbits, and a bandage was bound over them. The cards were brought by a physician who believed but little in magnetism, and were examined by several persons, among whom was a conjuror, who prided himself upon knowing all the tricks practised by persons in his profession."

At another time, Calixte, after having been magnetised, a card was placed on the region of the heart, and he named, without hesitation, the ace of clubs. His eyes were padded over and bandaged with a thick handkerchief, he then played with the most sceptical several games at ecarté, with new cards, without making the least mistake. If his adversary named, in playing, a different card from that which he played, the somnambulist was

annoyed, complained of his bad faith, and added—"Why do you try to deceive me? I can see them better than yourself, and to prove it, you hold such and such cards in your hand."

One of the players, suspicious in the extreme, having raised the bandage in order to convince himself that no ray of light could arrive at the organ of sight, was scolded by the somnambulist in no measured terms, and owed his conversion to magnetism to the following experiment:—

"So you think I can see with my eyes," said the somnambulist to him; "are you then so blind as not to comprehend that my eyelids being pressed upon by padding and a bandage, which annoy me terribly, it is impossible for me to perceive anything in the ordinary way? Well, then, go into the next room, stick against the wall with a wafer any card you please, and you will soon know whether I shall be able to tell it or not." This was accordingly done, and Calixte named, without much hesitation, the king of diamonds, which was correct.

Twelve pieces of ribbon of different colours and shades were given to the patient, who distinguished them in the most exact manner.

A stop-watch, of which the hands had been purposely deranged, was applied to the region of the heart, and he told the hour which was indicated.*

The same individual was magnetised lately in Paris, by Mr. Macpherson Adams, who has published an account of the *séances* in the Medical Times, October 15, 1842, and similar phenomena were elicited, the somnambulist playing ecarté and naming the cards in his adversary's hand. "While playing he seemed much annoyed by the brass hinge of the card table, and for a long time we could not tell the meaning of his fretful motions, till he complained of the brass, when we turned the table for him." He also selected a coin which had been touched by his magnetiser, from several others. "I then put him in contact with the captain, and asked him about his health, if he had lost any limb or the use of any organ? He said he was then

* Ricard, Traite de Magnetisme Animal.

suffering no pain, that he had lost no limb. I asked if he was deaf or blind ? The reply was, he sees better with one eye than the other, and on being desired to name which eye was the best, he named the left, which was quite correct, for the other eye was quite gone, though unless looked into not to be easily perceived. Another experiment we made was, to see if he could tell us the name of four cards with their faces on the table ; he said he could not, he thought, tell us the colour, but he would count the points for us, which he did correctly, only once he counted seven instead of ten."

After some farther experiments of reading in books and words written in small characters, which the somnambulist performed correctly, the narrator says, " I then placed M. Jump *en rapport* with him, and begged him to tell his complaint. He touched the end of his fingers, and then carried his own to his nostrils and forehead. He had no particular illness or pain, but said he had a '*nerveuse maladie partout.*' This was strictly true ; he had just sustained a heavy loss, and I had asked him to come to me to amuse him. Calixte could not bear the brass buttons on the jacket of the little page with whom I placed him *en rapport*, but made him take off his coat before he would touch him. We also tried the community of taste. I ate a piece of sweet biscuit, which he said was ' gateau.' I put a ginger lozenge in my mouth, which he said he did not know the flavour of, but said it was some kind of preserved fruit, but that he was not acquainted with those tastes. I then took some brandy from some brandy cherries with sugar in it, and he said it was some sort of liquor, brandy, or rum, or something of that sort."

On perusing this case, as the narrator courted investigation, I wrote to a friend in Paris, to be present at some of the experiments, who replied: " In reference to Mr. Macpherson Adams, before receiving your letter, I had attended one or two of his magnetic *séances*, and witnessed some experiments that puzzled me not a little. In fact, I went to scoff, and remained to pray (in further enlightenment.) His man cannot read sealed letters yet,

although he is trying hard. Calixte played ecarté with me, told the cards in my hand with his eyes bandaged, &c. I was not a little annoyed at being beaten by a blind man."

The same gentleman wrote two words (*c'est inçroyable*) at a distance from the somnambulist, who recognised them on the paper being brought to him, although his eyes were tightly bandaged.

The subject of *phreno-magnetism* or *phreno-mesmerism* has recently excited much attention, both in the U. States and in England. The term has been applied to the power of exciting peculiar manifestations in the various departments of the brain as mapped out by phrenology. Dr. Elliotson and others, who believe in both Mesmerism and Phrenology, maintain that the manifestations are so many proofs of the truth of Phrenology; while Mr. Colquhoun, who rejects Phrenology, accounts for them by the supposition that they are produced by the *will* of the operator; that the latter, by putting his hand upon a particular organ, naturally looks for a certain result; and that it is produced accordingly, through the community of feeling existing between him and the patient.

We are unable to agree fully, either with Mr. Colquhoun or Dr. Elliotson. The will of the operator we conceive to be totally insufficient to account for the varied manifestations of Phreno-Mesmerism. The individual placing his hand upon the organs may be an utter sceptic in phrenology, or he may be ignorant of their position, and therefore not aware of the effect about to be produced, and yet the manifestation may be correctly produced. On the other hand, we think Dr. Elliotson mistaken in placing so little reliance on the power of the operator's will.

We have seen many curious results flow from the *mentally* expressed wish of the operator. On one occasion when the brother of Catharine M——— had excited in her the love of approbation, she began to decorate her person, took down her hair and commenced to comb it. The manifestation stopped the instant the finger was removed. We quietly requested him, without again going near the

patient, to proceed to a distant part of the room, and there to wish that the manifestation should be resumed. On his doing so, she commenced at the part she broke off, went on with the duties of the toilet, and did not stop until he had again come near her. He was then requested also, in such a manner that the patient could not be aware of what was about to be done, to put his finger upon conscientiousness, but firmly to *will* the manifestation of acquisitiveness. It appeared to some present, that there was a conflict going on for a time in the mind of the patient, but the practical result of the experiment was, that she picked her brother's pockets. He then ceased to wish, keeping his fingers still unmoved upon conscientiousness, when she threw away the articles of which she had possessed herself, and exhibited strong marks of shame at having been detected in an improper act. We do not bring forward these facts for the purpose of disproving the organology of phrenology, but merely to show that the will of the operator —his *wish* unexpressed in ordinary language—has a powerful effect upon the minds of certain patients.

A gentleman, who, through the kind invitation of Dr. Elliotson, was enabled to witness some experiments in Phreno-Mesmerism, about the end of May, 1843, has given the following account of what fell under his observation :—

" At the hour appointed, there assembled in Dr. Elliotson's drawing-room a party whom it would be exceedingly difficult to match, for intelligence and beauty, out of the metropolis; for, besides that portion of the sterner sex to whom such an exhibition might be supposed to have its attractions, there were present 'stores of ladies, whose bright eyes rained influence;' and it argues much for the interest which this subject creates amongst all classes, that a dissertation upon it should have the effect of drawing together however small a portion of the female aristocracy of England, who have at this season so many powerful objects of attraction of a more congenial nature; and it argues still more for the worth and intellect of the fair ones of the British Court, that they should endeavour, by a per-

sonal inspection, to satisfy themselves of the reality of that condition, which, when once established, bids fair to open up to us new views of the natural history of mankind.

"The first patient introduced was a young girl, who has been operated upon hitherto in spite of herself. She had all along been inclined to treat the subject with ridicule, and after having been prevailed upon to submit, has since formed one of the best illustrations of its reality.

"It took a considerable time to effect the transformation in this instance, in consequence of her extreme state of excitement. The change was at last effected, and, by dint of continued and repeated trials, she was prevailed on to speak. Dr. Elliotson stood beside her chair, and sustained a conversation with her for a considerable period, while another gentleman stood behind her chair, and *pointed* at (not *touched*) the various phrenological developments. The changes in her looks, temper, and replies, were very apparent, and such as to satisfy any one, since it was impossible that she could form the slightest idea of the effects intended to be produced, even admitting that these results were produced by trickery, which they evidently were not.

"The chair on which she reclined was wheeled into a corner, and she was left to awaken at her leisure. The attitudes into which she threw herself while in the course of awakening were very beautiful, and might have afforded models to the painter or sculptor. When awoke, she shook hands with, and described her sensations to, several of the ladies present.

"The next case was that of an elderly female, who, it was stated, had been cured by Baron Dupotet of epilepsy, of many years' standing. It is now several years since the cure was effected, and no return of the complaint has yet occurred. The holding of Dr. Elliotson's fingers to her eyes was attended with an immediate convulsive movement all over the system; in a very few seconds she fell back in a state of intense rigidity, which could be removed by breathing upon any particular limb. In whatever position, however, the limb was placed, it almost instantly

assumed the rigid state, exactly resembling the sudden setting of stucco in a mould. Several of the ladies went forward to examine for themselves, and each expressed their opinion, that it would be impossible for the most expert impostor to imitate such a condition. The pointing to the various organs was now tried, and was attended with even more striking manifestations than in the former case. In short, whoever could believe that these results were the effects of imposture, must have been possessed of even a greater amount of credulity than others who humbly believed what they saw, and trusted to time and patient investigation for an elucidation of the mystery

"The position which Dr. Elliotson holds as a man of science, places him far above being benefited by any mere casual notice of his labours; and it is indeed gratifying to reflect, that although the illiberal and bigoted of his own profession have attempted to impair his means of usefulness, there are many others who, while they have been benefited by him, have had the gratitude to acknowledge his services. On a side-table in the same room in which this meeting was held, there stands, amongst many other articles of taste and virtu, a massive piece of gold plate, bearing this inscription:—'From Wm. Chas. Macready to John Elliotson, M. D., in grateful recollection of benefits which can never be forgotten or repaid;' and it agrees with our own knowledge, that, from various more humble sources, acknowledgments of less intrinsic, but equal moral value, have stamped him as a man of humanity.

"To him who has laboured so assiduously to mitigate the pains of suffering human nature, may be addressed the words of the American poet, Wilcox—

> "'The good begun by thee shall onward flow
> In many a wider stream, and onward grow:
> The seed that in these few and fleeting hours,
> Thy hands unwearied and unsparing sow,
> Shall deck thy grave with amaranthine flowers,
> And yield thee fruits divine in Heaven's immortal bowers.'"

Mr. Braid states that Mr. Vandenhoff, the eminent tragedian, was present on one occasion, at an exhibition,

where the cerebral organs of a subject were excited in this manner, and after witnessing some experiments similar to the above, made the following observation:—"*If* this is *acting*, it is the *most perfect acting I have ever seen.* In acting, we aim at being natural, but there is generally some point in which we fail; but here I see nature's language in *every* point." Mr. Vandenhoff two days afterwards addressed a letter to Mr. Braid, of which the following is an extract:—"I thank you for your kind invitation to witness a repetition of those experiments which so much delighted me on Saturday last, and with the result of which I was no less gratified than astonished. Never have I seen nature manifesting herself more distinctly—never *so beautifully* as in the course of the exhibition on that evening. I believe you know I was a decided sceptic in the Mesmeric influence—and I was something more in relation to its phrenological sway—of which the manifestations, while under its mysterious influence, by the two young ladies of my own immediate acquaintance, who had not, who could not have had, any knowledge of the subject, prior to their experience on that evening, have perfectly convinced me by their truthfulness."

CHAPTER VIII.

Higher Phenomena of Mesmerism—Extraordinary Case related by Dr. Arndt—Prediction made by two Somnambulists of the Death of the King of Wirtemberg—Case of Two Sisters—Another Remarkable Prediction—Schelling's Account of an Extraordinary Instance of Prevision—Metaphysical deductions from the facts—Proofs of the Soul's Immortality—The Materialist and the Animal Magnetist—Conversion of Dr. Georget through Mesmerism—The State of Somnambulism beautifully described by Wordsworth—The Phenomena not to be explained by the laws and conditions of ordinary Life—Concluding Reflections.

We come now to a record of cases still more extraordinary than any we have yet given; but which are attested in the strongest manner by the most reputable and trustworthy witnesses. We are indebted to Mr. Colqu-

houn's excellent work on Magnetism for these wonderful facts.*

Dr. Arndt, an eminent German physician, relates, that being one day seated near the bed of one of his somnambulists, on a sudden she became agitated—uttered sighs as if tormented by some vision, and exclaimed, "O heavens! my father! he is dying!" A few moments afterwards she awoke, seemed quite cheerful, and recollected nothing of the anxiety she had so recently manifested. She again relapsed twice into the same state of magnetic sleep, and each time was tormented by the same vision. Being asked what had happened to her father, she answered, "He is bathed in blood, he is dying." Soon afterwards she awoke, became composed, and the scene finished. Some weeks afterwards, Dr. Arndt found this lady pensive and sorrowful; she had just received from her father, who was at the distance of some hundred miles, an account of a serious accident which had befallen him. In ascending the stair of his cellar, the door had fallen upon his breast; considerable hemorrhage ensued, and the physicians despaired of his life. Dr. Arndt, who had marked the precise time of the preceding scene during the somnambulism of the lady, found it was the same day and hour as the accident had happened to her father.

Mademoiselle W., being at the house of M. de R., predicted respecting his son, that he was wounded in the chin in Russia, and under treatment in the hospital, which proved to be the fact. On the arrival of the list of wounded, the son's name was not included, at which the father was delighted, and stated to Mademoiselle W. who was at that time in somnambulic sleep, that for once she had not guessed accurately, and had been completely deceived. At this she was very much offended, and in an angry tone assured the father that she was quite certain of the truth of what she said,—that at that very moment she saw his son in the hospital with a white linen round his chin. Soon afterwards a note arrived, stating that a second list

* 1813 REVELATA: An Inquiry into the Origin, Progress, and Present State of Animal Magnetism. By J. C. Colquhoun, Esq. Advocate. F. R. S. E. Edinburgh: Maclachlan & Stewart. Two vols. 8vo. One of the most eloquent and complete works upon the subject of Animal Magnetism in the English language.

of wounded had been received, in which was the name of the son, who had been struck by a musket-ball in the chin, and was under treatment in the hospital.

Two persons, while in somnambulism, predicted the death of the king of Wurtemberg. The prediction of the first somnambulist, in which the year and month were announced, occurred four years before the event. The circumstance was kept secret among a few friends, and from the length of time that had elapsed, had been nearly forgotten, when it was unexpectedly confirmed by a second somnambulist, who announced not only the year and month, but also the precise day. The first prediction, which was made by Mademoiselle W., of whose powers mention has been made in the preceding case, took place in 1812, in the presence of several persons, that his Majesty would die in an unusual manner, between the 18th and 20th April, 1816. When questioned in subsequent crises respecting the accuracy of this announcement, she said she was quite certain as to the year, but might be mistaken as to the particular month. At a subsequent period, she fixed upon the month of October, without specifying any particular day.

The second prediction was made by a somnambulist upon the 17th April, 1816, in the presence of three persons, and was to the following effect:—His Majesty will die this year, in the month of October. When asked whether the event would take place in the beginning, the middle, or the end of the month, she answered, "At the end." "Can you determine the precise day? Will it be the 26th?" "No; the 28th: on that day he will be struck with apoplexy." The King was actually struck with apoplexy on the day predicted, and died in the course of a day or two after.*

This report was drawn up by Professor Eschenmayer, and inserted in the first volume of the German Archives of Animal Magnetism. It is attested by the names of nine well-known individuals, medical men, and other per-

* Another remarkable instance is adduced in Captain Medwin's Memoirs of Shelley.

sons of respectability; and the professor declares that, if necessary, he could adduce two hundred witnesses to prove the truth of the facts.*

The following facts are extracted from the work of M. Chardel, who treats of Animal Magnetism incidentally, as connected with psychological science, and who, moreover, speaks from personal knowledge of the facts he relates.

M. Chardel had two sisters as his patients, who were both magnetic somnambulists, and in the most intimate *rapport* with each other. M. Chardel proposed to bleed the elder of these two sisters in the foot. In the mean time, the younger sister, after being magnetised, felt somewhat indisposed, and went to bed in another room. The father and mother remained to assist the operator. At the first attempt to insert the lancet, a piercing cry was heard to proceed from the bed-room of the younger sister, who, on entering it, was found to be in a swoon, in the position in which she had gone to sleep. M. Chardel recovered her, and inquired the cause of her fainting. She then related the details of all his movements in the projected operation. She said that she had constantly followed him with her eyes, and that, at the moment he was going to insert the lancet, an emotion, which she could not control, had entirely deprived her of sense. In the case of ordinary life, this would have been impossible, considering the distance and the intervening walls.

The same author mentions the following anecdote, upon the authority of a gentleman of distinction and credit.

The wife of this gentleman had a *femme de chambre* in a very weak state of health. She magnetized her, and placed her in a state of somnambulism. The lady was assisted by her husband. One day, when the magnetic sitting was accompanied with some considerable pains, the

* "A few days ago," says Dr. Edwin Lee, in his work on Animal Magnetism, (London, J. Churchill, 1843,) "I met with a German gentleman, who, when at Stuttgard, made particular inquiries respecting the above event, which he ascertained to be as stated, and the coincidence of the occurrence with the prediction is not doubted by the inhabitants. The same gentleman stated to me, that Niebuhr the historian being with his son at an inn, called to him in the night, and told him he must expect to hear of the death of his uncle, which had just taken place. This proved to be true, the uncle, who was at a distance and previously in good health, having been taken suddenly ill, and died at the time specified."

patient asked for some old wine. The husband took a candle, and went down to the cellar in search of it. He descended the first flight of steps without any accident; but the cellar being situated pretty far under ground, the steps in the lower part were wet. He slipped upon the stair, and fell backwards, but without hurting himself, and even without extinguishing the light which he held in his hand. When he returned with the wine, he found that his wife was informed of his fall, and of all the particulars of his subterranean journey—the somnambulist having related them to her exactly as they happened. M. Chardel says that he could adduce several other instances, within his personal knowledge, of a similar degree of *clairvoyance* having been manifested at much greater distances.

The same respectable author mentions that he knew the wife of a Colonel of a cavalry regiment, who was magnetized by her husband, and became somnambulic. Having himself become indisposed, he was obliged to call in to his assistance, for eight or ten days, an officer of the same regiment. At a magnetic sitting subsequent to this, the husband having placed his wife in a state of somnambulism, called her attention to this officer. "Ah! the wretched man!" she exclaimed, "I see him—he is at———, he is going to kill himself—he has a pistol in his hand—run, run!" The place was about a league distant—the husband mounted his horse, and made all the haste he could; but he arrived too late—the suicide had been already perpetrated.

The reader will probably recollect the case of Madame P., who was placed, by means of Magnetism, in a state of complete corporeal insensibility, and, while in this situation, had a serious and painful operation performed upon her by M. Cloquet. M. Chardel has preserved several additional particulars relative to this case, which are well worthy of notice.

This lady, whose name was Madame Plantin, had a married daughter, Madame Lagandré, who resided in the country, and was unable to repair to Paris until some days after the operation had been performed upon her mother.

Madame Lagandré, having been magnetized, became somnambulic, and manifested a very remarkable degree of lucidity. It was proposed to consult her upon the state of her mother, and for this purpose Dr. Chapelain magnetized her on the 26th of April, and questioned her on the subject. She answered by giving a circumstantial and accurate description of her mother's complaints, and predicting her death in the course of two days, in spite of all that could be done for her. On the following day, Dr. Chapelain, upon visiting his patient, Madame Plantin, found that the melancholy prediction of the somnambulist was about to be verified. She was evidently much worse. M. Cloquet requested Dr. Chapelain to place Madame Lagandré in a state of somnambulism, and put several questions to her relative to Madame Plantin. She answered that her mother had become very weak during the last few days—that her life was only artificially prolonged by magnetism —and that, notwithstanding every effort, she would die next morning early, without pain. When asked what were the parts diseased, she gave, as will be afterwards seen, a correct description of them. M. Chapelain magnetized Madame Plantin several times, with great energy, during the course of the day, and could scarcely succeed in setting her asleep. When he returned next morning about seven o'clock, the patient had just expired.

The two Doctors were very naturally anxious to verify the declarations of the somnambulist relative to the internal state of the body, and obtained the consent of the family to examine it. M. Moreau, secretary to the surgical section of the Academy, and Dr. Dronsart, were requested to attend as witnesses, and it was resolved that the examination should take place next day in their presence. It was conducted by M. Cloquet and his assistant, M. Pailloux. Dr. Chapelain was also present. The latter set Madame Lagandré asleep, a short time before the hour fixed upon for the operation. The medical gentlemen then requested to know, from her own mouth, what she had previously said she had seen in the interior of the body of Madame Plantin; when the somnambulist repeated, in a

firm tone of voice, and without hesitation, what she had formerly announced to MM. Cloquet and Chapelain. The latter then conducted her to the room adjoining that in which the operation was to be performed, and of which the door was exactly shut. Madame Lagandré was still in a state of somnambulism, and, in spite of the barriers which separated her from these gentlemen, she followed the bistoury in the hands of the operator, and said to the persons around her: "Why do they make the incision in the middle of the breast, seeing that the effusion is in the right side?"

The indications given by the somnambulist were found to be quite correct. The *procés-verbal* of the examination was drawn up by Dr. Dronsart, attested and signed by all the persons present, and inserted at length in the work of M. Chardel.

In the German "Annals of Medicine" (*Jahrbücher der Medicin*), the celebrated philosopher Schelling, relates the folowing case, which occurred under his own observation.

"In a crisis of *clairvoyance*, Miss M. having previously been quite cheerful, began, all at once, to assume an appearance of anxiety and sorrow, and, at last, fell a-weeping. When I asked her what was the matter, she answered, that she had just then become aware that a death had recently taken place in the family, at the distance of more than one hundred and fifty leagues. I endeavoured to dissuade her from entertaining such thoughts, but in vain; she insisted that she was quite certain of the fact, and continued to weep. Wishing to ascertain how she had come by this intelligence, she said she herself did not well know, but that she had at once become quite certain of it. I asked her whether she could name the person who had died: She said she could not at that time, but should be able to do so in a future crisis. She added, that the letter containing the intelligence was then upon its way. She conjured me to say nothing about this presentiment after the crisis, otherwise it would give her mortal anxiety.

"It is well known," says the Professor, "that somnam-

bulists, when they awake out of the magnetic sleep, have not the slightest recollection of what may have taken place in it. When she awoke out of her sleep, Miss M. was as cheerful as ever, and had not the most distant idea of her vision. The expression of pain she exhibited during the crisis, which seemed to proceed so entirely from an internal conviction of the reality of the fact, and the obstinacy with which she adhered to her assertion of its truth, induced me to give her credit. I mentioned the case to Professor Schmidt, in order that he might be a witness to the fact. I awaited with great anxiety the hour when I could again set my somnambulist asleep, in order to ascertain whether she would again have the same vision. For a considerable period during the crisis, nothing of the kind appeared. She was as usual quite cheerful, and spoke a great deal, until, all at once, marks of sorrow were exhibited in her countenance. She turned away her face, and hid it on her arm, which she had placed on the arm of her chair, and wept in silence. At length, I asked her what ailed her. 'The same as yesterday,' she answered; 'a death has taken place in our family—I know it for certain.' She thought it fortunate for her that she knew nothing of this when awake, because it would occasion her so much grief. I again asked her whether she did not also know the individual who was dead; and she repeated that she would be able to tell me in a future crisis, provided I put the question to her. In the following crisis, as soon as she was set asleep, she again began to weep. She requested me to use every means of diverting her attention from this circumstance during her sleep, and I endeavoured to do so by introducing other subjects of conversation; yet she frequently reverted to it. Had I foreseen the circumstances which subsequently made it impossible for me to place her more frequently in a state of crisis, I should, upon the last occasion, instead of diverting her thoughts from the subject in question, rather have endeavoured to ascertain whether she could give any farther particulars of the event. But I neglected the opportunity, and reserved my questions for future crises, which could

no longer take place. Four or five days after the last sitting, upon entering her apartment, I found Miss M. much downcast, with appearances on her countenance indicating that she had been weeping. On inquiring into the reason of this, she pointed to a letter which lay upon the table, and said it contained intelligence of the death of a near relative and particular friend. I asked her whether she had received any previous accounts of the indisposition of this individual. She answered, 'No—none at all; the intelligence came upon me quite unexpectedly.' Nor was she at all aware of any presentiment she had of the event."

Such is a brief outline of some of the more surprising phenomena recorded and attested by numerous witnesses; and, if it be admitted, that any one of the facts stated did occur, we are scarcely justified in refusing credence to the others which have been related, of which the only rational explanation appears to me to be, that, under circumstances, the immaterial principle, the soul, may be temporarily loosed from the bodily organisation; for as the sense of sight does not reside in the eye, nor that of touch in the hand, these parts being merely the organs, by means of which the manifestation of the faculties is made evident, it is not unreasonable to infer that the organs are not, under all circumstances, indispensable for perception. Admitting this to be the case, it is no more impossible that an unknown individual many miles distant should be described, than that a card in an adjoining room should be named by persons in whom these exceptionable conditions exist; space being, as Dr. Jung-Stelling has observed, "Merely the operation of the material organs of sense, out of them has no existence; therefore, as soon as the soul forsakes the latter, all proximity and distance cease. Hence if it stand in *rapport* with a person many thousand miles distant from it, it can impart knowledge by an internal communication, and receive it from such an one, and all this as rapidly as thoughts follow each other. Time being also, in fact, a mere mode of thinking, and not existing in reality, the departed soul may be susceptible of future things."

In the words of Epicharmus, *the mind sees—the mind hears:* every thing else is deaf and blind. If the phenomena observed are calculated to excite our wonder, and to call forth our scepticism; if they appear to be inexplicable and irreconcileable with any of our previous notions, let us remember that the cause of this may be found in the narrowness and imperfection of our preconceived systems; and this consideration should lead us to a careful review of the principles of our knowledge, rather than to an obstinate and irrational denial of the facts presented to us by experience.

"The Materialists themselves," says Colquhoun, "seem to be perfectly aware of the deficiencies of their own systems; and in order to supply a remedy, they are compelled to call in to their aid the auxiliary assistance of two foreign principles: With their matter they associate mechanism, which implies design, and must therefore be a product of mind or intelligence, and postulate motion, the nature of which is directly opposite to that of matter; and they afterwards resort to a variety of gratuitous hypotheses, in order to enable them to explain the reciprocal action of these elements, in a manner corresponding with the phenomena of the vital functions. They might truly exclaim with the sacred writer: *Ambulavimus vias difficiles, et erravimus a via veritatis.* For, after all their expenditure of labour and ingenuity, they find it wholly impossible to account for intellect and the moral manifestations upon their favourite principles; and, at last, they only exhibit to view a fanciful, fantastic, and frightful monster—like the Caliban-creature of the modern Prometheus—whose uncouth form and awkward movements are calculated to excite the disgust, or the risibility, of the rational philosopher.

The Animal Magnetist, on the other hand, takes a more simple, a more discriminating, and, at the same time, a more comprehensive view of nature. He distinguishes, as authorised by the facts presented to his notice, between the materiality and the motion of bodies, and the spiritual principle which animates and actuates organised beings;

and he considers the phenomena manifested by the latter as infinitely more important to the philosophy of man, than those of the former. He is not content to examine the fleshless skeleton, in order to acquire a knowledge of the principles of life and action; or to pore over the sapless trunk, with a view to discover the causes of the germination of the bud, or of the gradual growth and ultimate maturity of the fruit. His business does not lie among the tombs and the charnel-houses—the abodes of decay and corruption. In the true spirit of the inductive philosophy, he cautiously interrogates living nature, receives her answers with humility, and treasures them up with faith and confidence, as infinitely more edifying and useful than the most profuse ingenuity of perverse speculation; and he is so much the more assured of the reality and the solidity of the knowledge he has thus acquired, because it ultimately rests upon a firm and insubvertible foundation of facts presented by nature herself, and discards the feeble, precarious, and unsatisfactory support of unsubstantial and unstable hypotheses. He is thus enabled to give a simple and sufficient philosophical reason for the faith which is in him; while his whole doctrine is calculated to elevate humanity, and to dignify, by spiritualising, science.

In short,—in the phenomena manifested in the higher degrees of Animal Magnetism, we may find a complete practical refutation of all the material theories of the human mind, a most distinct, cogent, and impressive proof of the independent existence of the soul of man, and, consequently, the strongest philosophical grounds for presuming its immortality; since it has now been demonstrated beyond the possibility of rational doubt, that, in its manifestations, it is not necessarily chained down to any particular part of the sensible and mortal body; but that it is capable of exercising its various functions, in peculiar circumstances, without the assistance or co-operation of any of those material organs, by means of which it usually maintains a correspondence with the external world.*

* Dr. Georget, a young and most promising physician, and also a Member of the Institute or Royal Academy of Sciences at Paris, published a work of great

"The state of somnambulism is one," says Colquhoun, "totally different from that of ordinary life—a state in which the animal sensibility undergoes an essential change —a state in which the ordinary activity of the corporeal faculties is suspended for a time, and the internal instinct —the immaterial principle—perhaps the soul itself—displays its unfettered energies, independently of the material organs;*—a state of existence which has been almost prophetically, although unintentionally, described, in the following beautiful lines of one of the most philosophical of our living poets;—a state,

> "In which the burthen of the mystery
> In which the heavy and the weary weight
> Of all this unintelligible world
> Is lighten'd: that serene and blessed state
> In which the affections gently lead us on,—
> Until, *the breath of this corporeal frame,*
> *And even the motion of our human blood*
> *Almost suspended*, WE ARE LAID ASLEEP
> IN BODY, AND BECOME A LIVING SOUL:
> *While with an eye made quiet by the power*
> *Of harmony, and the deep power of joy,*
> WE SEE INTO THE LIFE OF THINGS."*

It cannot fail, I think, to be perceived, with what remarkable, what wonderfully minute accuracy, this poetical description tallies with the phenomena which actually oc-

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merit in 1821, under the title of PHYSIOLOGIE DU SYSTEME NERVEUX, in which he broadly professed the principles of materialism; but, afterwards, on becoming acquainted with the phenomena of the magnetic somnambulism, he found reason to change his opinions, and in his last will and testament, dated 1st March, 1826, he earnestly requested that the utmost publicity might be given to his recantation.

According to Mr. Colquhoun, the study of the phenomena of Animal Magnetism has lately done wonders in France by weaning many from the deadly errors of materialism and infidelity, and giving birth to a sound spiritual and religious faith.

* "The phenomena of Animal Magnetism are facts, which can no more be doubted, than can the reality of those meteoric stones which occasionally fall from the heavens. If there be any bridge, any connexion, between this and the other world, any transition from the temporary life of the soul to the eternal life of the spirit, these phenomena must be capable of giving us some insight into th subject. They deserve, therefore, in despite of all danger of deception, our most serious attention; as it would be equally foolish, in the face of such amply attested experience, to deliver ourselves over to an all-denying scepticism, as to resign ourselves to a blind faith, in the case of every alleged phenomenon.

"Somnambulism affords us at least, in its already admitted facts, the incontestible proof that higher powers reside in man, which stretch beyond the narrow sphere of the rude sensual existence, and transcend the horizon of the human understanding entangled in its abstractions."—C. J. EISENLOHR (Privy Councillor to the Grand Duke of Baden, &c.), IRENE, &c. Carlsruhe, 1831. Pp. 226—228.

* WORDSWORTH; LINES ON REVISITING THE BANKS OF THE WYE; one of the finest pieces of blank verse in the English language.

cur in the magnetic somnambulism. In that state, we appear to forget all knowledge of our previous existence—

> " the burthen of the mystery,
> the heavy and the weary weight
> Of all this unintelligible world,
> Is lightened ;"

the ordinary functions of the animal organization are suspended—

> " ..... we are laid asleep
> In body ;"

the mind becomes divested of the ordinary cares and anxieties of the world, and is usually composed, serene and cheerful ; while the intellectual faculties, free and unfettered, are exercised with an extraordinary degree of vigour and acuteness.

> " We become a living soul."

At the same time, the eye of the mind, the internal power of vision, is wonderfully strengthened and enlarged, and seems unconfined within the narrow limits of space and time ;—we do not see objects in a merely superficial manner—we penetrate beyond external nature—

> " We see into the *life* of things."

It must be quite evident, that the phenomena of such a state of existence as that described cannot be explained by the laws and conditions of ordinary life—the physiological principles which are applicable in the one case, are totally inapplicable in the other. Yet every system of human physiology which declines to investigate these facts upon their own appropriate principles, must necessarily be imperfect. Indeed, an impartial and attentive study of the phenomena of somnambulism, cannot fail to lead us to conclusions highly interesting to the philosophy of man.

" A certain class of philosophers," says Colquhoun, " deeply impressed with the mysterious intimations and manifestations of our spiritual nature, in contradistinction to those of the mere sensible organization, have been led, independently of Revelation, to assume a two-fold world —a sensible and a supersensible, a two-fold life in man—

the *phenomenal* and the *noumenal;* the one adapted to our condition, and the circumstances by which we are surrounded, in the present state of our existence—the other manifesting within us a more spiritual character, and rendering us capable of anticipating and enjoying the prospect of a future. The poets, too, yielding to the impulse of these lofty aspirations, have frequently appealed, with rapt inspiration, to the higher principles of our being, in their glowing ideal representations of the dignity of that spiritual nature which was infused into man at the creation. The discoveries of Animal Magnetism have at length demonstrated that, in all this, there is something more than mere metaphysical hypothesis, or poetical rhapsody. They have experimentally proved that there is something more elevated in the nature of man, than appears to common observation in the ordinary state of our existence; and, from the interesting and consolatory truths they have unfolded, there has been developed, as the flower from the bud, that delightful faith in the expansive and imperishable character of our spiritual being, which, while it exalts us beyond the narrow limits of time and space, and teaches us to aspire to a brighter, a purer, and a loftier destiny, seems calculated ultimately to produce an eternal reconciliation and harmonious concord between Religion and Philosophy.

"With regard to the bygone fortunes of Animal Magnetism," says Colquhoun, "the first report of the French Academicians in 1784 threw a degree of doubt and ridicule over the whole inquiry, which the subsequent efforts of many learned men, eager to refute, or to condemn, yet unwilling to investigate, naturally tended to augment, rather than to dispel. They would not grant the new doctrine even the privilege of a fair hearing. It has been observed by Lord Bacon, that 'when a doubt is once received, men labour rather how to keep it a doubt still, and accordingly bend their wits.' ....' But,' says his Lordship, 'that use of wit and knowledge is to be allowed, which laboureth to make doubtful things certain, and not those which labour to make certain things doubtful.'

More than half a century has now elapsed since the report in question was drawn up and presented to the public, and, during that period, many learned and eminent individuals have, by experimental investigation, fully demonstrated the reality of the disputed facts, and thrown much light on the principles upon which they probably depend. The truth of the doctrines of Animal Magnetism, therefore, must be determined, not by the points of view in which they presented themselves to the French Commissioners in 1784, but according to the more matured form they have since been made to assume by the assiduous labours of subsequent inquiries. For my own part—a humble labourer in the vineyard of science—I should be happy to think that I had been, in any degree, instrumental in diffusing a knowledge of these important but neglected truths, or, at least, in promoting and facilitating the investigation. I desire not a blind belief, but an impartial examination, and a rational conviction. In short, all that I now ask, or have ever asked, for Animal Magnetism, is, what I presume no person of intelligence and candour can refuse me—*a fair field, and no favour. Hoc unum gestit: ne ignorata damnetur.*

It may be, with truth asserted, that the merits of the controversy between the Animal Magnetists and their opponents of all descriptions, must be considered as having been long since determined in the eyes of all enlightened and rational men. On the one side, we have a vast number of curious and incontrovertible facts, abundantly attested by competent and credible witnesses, and supported by many natural analogies: On the other, we meet with nothing but ignorant ridicule, wilfully blind, perverse and invincible prejudices, or with ingenious but empty opinions, arguments and speculations, inconsistent with these facts and analogies. The contest lies entirely between fact and theory or preconception; and no rational mind can hesitate for a moment, after adequate inquiry, to determine on which side the truth is to be found. Indeed, it may happen here, as in other cases, that, in the words of Bacon, "the voice of Nature will consent, whether the voice of man do or not."

By those, indeed, who have thoroughly investigated the subject with attention, discrimination, and impartiality, the doctrine of Animal Magnetism is now considered as a real, an important, and an imperishable acquisition. There are few truths which have been ultimately evolved under more unfavourable circumstances. It has already withstood the severest trials—time, scientific opposition in an enlightened age, persecution, misrepresentation, sophistry, contempt, ridicule—even the desolating tempests of political revolution. If the victory has been at length achieved upon the Continent, we owe a debt of gratitude to those honest, those persevering and indefatigable men, who, having once been fortunate enough to seize upon the truth, held it fast for a time, until at last they were enabled to carry it triumphantly into the very camp of the scorner.

But, in order to render the ultimate triumph of truth fully available to humanity, it is necessary that philosophers and enlightened physicians should at length abandon that irrational state of opposition or indifference in which they have hitherto sought to entrench themselves—that they should restrain that supercilious scepticism with which they have long been accustomed to regard the phenomena—that they should condescend to investigate the facts carefully, rigorously, and impartially—that, when their researches have produced conviction, they should endeavour to wrest the magnetic treatment out of the hands of the unskilful empiric, take it into their own management, and exercise it for the benefit of mankind. Should medical men spurn this advice, I do not hesitate to maintain, that they wilfully neglect one of the most important duties of their profession, deprive themselves of a large sphere of usefulness, and render themselves guilty of no slight offence aganist the interests of society. Let them remember, as Lord Bacon has justly observed, that "the science of medicine, if it be destituted and forsaken by natural philosophy, is not much better than an empirical practice."

To the philosopher, I would repeat the suggestion of the venerable M. Deleuze, in his admirable *Defence* of this

doctrine against the attacks of M. Virey. Animal Magnetism is a natural cause, which explains all the effects formerly attributed to magic and witchcraft, as electricity explains the thunder, as astronomy explains the appearance of comets, as a knowledge of the different laws of nature explains all those phenomena which, in times of ignorance, were ascribed to supernatural agents. The opinion that an emanation from one person, directed by his will, may act upon another individual—as an emanation from the brain acts upon the fingers—does not conduct us to the belief of the action of devils: on the contrary, it annihilates this superstition, by teaching us to see in ourselves the cause of many effects, which were formerly ascribed to strange and chimerical powers.*

To the Divine I would humbly submit, that the doctrine of Animal Magnetism does, in no degree, interfere with our belief in real *miracles*, because it does not prevent us from believing that the omnipotent Author of nature may, if and when he pleases, interrupt or suspend the ordinary laws of nature. But this doctrine does tend to prevent us from believing in false and pretended miracles, by demonstrating that the facts, which appeared miraculous before Magnetism became known, are only the effects of a faculty natural to man. The real tendency of Animal Magnetism, therefore, is to give a powerful, although an indirect, support to true religion, by overthrowing one prevalent species of superstition: for, as St. Cyprian has said, *superstitionibus falsis religio vera subvertitur.*

To the philosopher, the physician, and the divine, I would strongly recommend the study of the proofs, afforded by Animal Magnetism, of the immateriality, independence, and immortality of the human soul.

Before I conclude, I must beg leave to be permitted to add a few words of solemn warning. In attempting to produce the magnetic phenomena, I would earnestly cau-

* In this view, Animal Magnetism might, perhaps, be not inaptly considered as the Philosophy of Superstition; its object being to investigate the natural causes of many of those phenomena which have hitherto been entirely disbelieved against positive evidence of their reality, or held to be the effects of supernatural agency.

tion individuals against all experiments of mere curiosity. Whatever ludicrous ideas many persons may have been hitherto in the habit of associating with this subject, I can seriously assure them that experience has proved Magnetism to be no trifling matter. Even the opponents of the system acknowledge, whilst its advocates admit, that the injudicious practice of it may be attended with dangerous consequences. We must not recklessly attempt to handle the thunderbolt, or to play with the lightning of heaven, lest we be consumed to ashes. Like every higher gift conferred upon us by the Creator, the magnetic faculty ought to be exerted with judgment, prudence, and discretion, and only for benevolent purposes. "We do not know," says the great Dr. Hufeland (in his *Journal der Heilkunde*)—"we do not know either the essence or the limits of this astonishing power; but every thing proves that it penetrates the depths of the organism, and the internal life of the nervous system; that it may even affect the mind itself, and disturb its ordinary relations. Whoever, then, undertakes to govern and direct this mysterious power, attempts a very bold task. Let him consider well that he is probably penetrating, as far as is possible, into the most elevated laws of nature. Never let him enter this sanctuary without reverential fear, and without the most profound respect for the principle which he endeavours to set in operation. Above all, let him beware of magnetizing in sport. In medicine, the most indifferent remedy is injurious to persons in health; still more so an agent which is perhaps the most active and energetic of all remedies."

For these reasons, while the unquestionable phenomena of Animal Magnetism suggest to the philosopher the most interesting topics of scientific investigation, it has always been the wish of every intelligent Magnetist, that the remedial practice of the art should be consigned entirely into the hands of the professional physician. Upon the Continent, this object seems to have been already nearly accomplished. In this country, on the contrary, the profession, in general, appear to look upon the whole subject

with the most profound apathetic indifference, out of which, it is probable, they will only be eventually aroused, in self-defence, by the superior intelligence of the public.

From all the cases of the natural somnambulism referred to in the preceding chapters, looking to the phenomena which are found to occur in all, or, at least, in the greater number of instances, I think we are fully entitled to deduce the following conclusions:—

In general, the somnambulist, apparently without the use of any of the organs of external sensibility, sees and distinguishes objects as distinctly as when awake and in his ordinary state; he moves about, by day or night, with equal, if not with superior confidence and security, carefully avoiding all obstacles that may happen to stand in his way; he performs acts, while under the influence of this affection, of which he is totally incapable when awake, and fearlessly exposes himself to dangers which he would otherwise shrink from with terror. He reads, writes, sings, plays, thinks, reflects, reasons, and performs a variety of the most delicate operations, whether intellectual or mechanical, not only as if he had the complete use of all his senses, but as if the power, acuteness, and delicacy of his faculties were actually increased, in consequence of being emancipated from their organic thraldom. In almost all of these cases, we are assured that the eyes of the somnambulists were either exactly closed, or open and staring, and destitute of sensibility; and from the decisive experiments that were made in several instances, it appears to be clearly made out, that the faculty of sight neither was, nor could possibly have been, exercised through the medium of the usual organ of vision. All the other senses, too, are frequently found in a dormant or suspended state, as appears in a variety of cases; and this fact would probably have been rendered still more prominent in these and other instances, had the proper experiments been made with a view to ascertain its existence. Somnambulists, it also appears, are capable of answering distinctly any questions that may be put to them, and, occasionally, of carrying on a rational conversation; indeed, their intellectual

faculties, while in that state, seem to possess much more than their usual clearness and energy. It has been likewise observed, that individuals, while under this affection, occasionally manifest a superior knowledge of subjects and of languages, which they had not previously studied so as to remember, or with which they had been but imperfectly acquainted. One of the most remarkably characteristic circumstances attending this singular state of existence, and which is invariably found to accompany the perfect crisis, is, that, on awaking, the individual who had thus, as it were, insensibly performed all these operations, retains no recollection of any thing that occurred while he was under the influence of the paroxysm. The same individual, when awake and when somnambulist, appears like two entirely different persons.

As matter of history, and with a view to assist us in our investigations into this very curious subject, I may here be permitted to advert to some of those theories which have been propounded by certain ingenious men, in order to account for the extraordinary phenomena of somnambulism.

I observed in a former chapter, that it is through the medium of the nerves that the vital principle appears to be acted upon—that they are the sources of the animal affectability—that many eminent physicians and physiologists had found themselves compelled to assume the existence of a nervous fluid, as the vehicle of the influence in question—and that the existence of this fluid, if not actually demonstrated, had, at least, been rendered exceedingly probable by the researches of several celebrated experimental philosophers.

Now, the existence of this *nervous* or *vital* fluid lies at the bottom of almost all the theories of Animal Magnetism. Of Mesmer I have already spoken. The following are the fundamental opinions upon this subject of M. Tardy de Montravel, an early, practical, and most intelligent disciple of Magnetism.

There exists a fluid diffused throughout all nature, which is the principle of life and motion. This fluid, in traversing bodies, modifies them, and is modified by them

in its turn. When it circulates from one body to another with the same motion, these two bodies are in harmony with each other. It is by means of this fluid that our nerves receive sensations. Besides the external organs of the senses, man possesses an internal sense, of which the entire nervous system is the organ, and the principal seat is in the *plexus solaris*. This sixth sense is the principle of what we call instinct in animals. If, by any cause whatever, the external senses are deadened, and the internal organ of sensibility acquires more irritability, the latter alone performs the functions of all the others: it carries to the soul the most delicate impressions, and these impressions affect us in a lively manner, because our attention is no longer distracted by other objects. This is what takes place in somnambulism. With regard to previsions, they are entirely the result of the combinations of the intellect, which reasons according to the impressions it experiences, as a watchmaker foresees the instant when a pendulum will stop—as an astronomer foresees the various motions which will take place in the heavens. In animals, instinct is purely mechanical: in man it is augmented by all the moral faculties; and it is for this reason that it sometimes becomes the expression of conscience.

The knowledge which the somnambulist possesses of distant objects, is owing to this fluid, which conveys to him the impression of them, traversing all bodies, as light traverses glass.

A theory similar to the preceding is adopted by M. Deleuze in his *Histoire Critique du Magnetisme Animal.* Indeed, it appears, in one form or another, in the works of almost all writers upon the subject. The fluid in question is supposed to be analogous to electricity and galvanism. Both are thought to depend upon the same principle, and to have one common origin; and a very ingenious recent author has ascribed all the important phenomena of nature to the various combinations of this universal fluid with matter.

I am perfectly aware, that, in the present state of gross ignorance upon the subject, it would be equally foolish and

futile to enlarge upon any such theory as that now briefly touched upon, in this country. The facts themselves which have given birth to this theory, must first be more generally studied, appreciated, and admitted, before we can expect that any great attention will be paid to the principles upon which they are capable of being explained.

That there are still difficulties to be surmounted before the truths of Mesmerism are universally acknowledged, we do not attempt to conceal. The nature of these has been excellently described by Fourcroy, the celebrated chemist, in the following passage:—"The cold inactivity of some; the affected indifference of others; the contempt expressed by one person; the irritated self-love, and the languid attachment of another for the doctrine of his ancestors; the dread of novelty, and prejudices of every kind; all the mean passions which, gliding into society, and playing their parts in civil life, are also to be met with in the sciences; the sarcasms and epigrams with which they arm conversation;—all these retard for a short time, perhaps for some years, the progress of new ideas; but truth, ultimately, overcomes every obstacle. Neither the clamours of envy, nor the resistance of prejudice, nor the opposition of ignorance, can terrify it. It is the rock against which the impotent waves of human passion are broken. When the vivid light of truth strikes those minds that are properly adapted to feel its influence, it soon inspires them with a sufficient degree of force to make them proclaim it with confidence, and to establish its rights on a solid foundation.

Mesmerism, like other truths, which were first doubted, then decried, and finally adopted, will ultimately have its day of triumph.

SUPPLEMENT.

NEW FACTS IN MESMERISM,

BY THE REV. CHAUNCEY HARE TOWNSHEND.

(Prefixed to the New Edition of his Facts in Mesmerism, and never before Published in the United States.)

A NEW Edition of the FACTS IN MESMERISM having been called for, I would here answer a question, which has frequently been asked me; namely: whether since I gave the Facts to the world, my opinions on the subject, which they illustrate, have undergone any modification or change? My reply to this inquiry is—that the views of Mesmerism, expressed in this work, remain in my mind, essentially the same. As they were not slightly embraced, so have I found no cause lightly to abandon them.

Whatever slight difference, between my present and past mode of regarding Mesmerism may exist, should rather be called an extension, than a change. Of course, while pursuing researches over a territory so vast—so varied as this, my knowledge of its features has become enlarged, and I could now, perhaps, fill in more definitely tracts of the new district, which I had but broadly sketched out before. But is it not true that, for common reference, we often prefer those maps of a country, in which only the principal roads, and most important points of interest are laid down, to those which, at first sight, puzzle the eye and scatter the attention by their multitude of dots, and their complexity of lines? Besides, it must be recollected that my object has never been to paint, with curious minuteness, a Dutch portrait of that singular state called Mesmeric, but to illustrate broadly certain important conditions of man—not for their own sake, but on account of the still more important views of man's endowments and capacities, to which they plainly beckon on the mind.

If I have succeeded in demonstrating, even to a few, by means of mesmeric phenomena, the predominance of spirit over matter;—in drawing attention from visible shadows to things, which, though unseen, are the changeless substances from which those shadows fall and are projected earthwards—in pointing to the existence, even in this state of being, of a germ of immortality, which waits its ulterior development in an ulterior world; then, indeed, are the highest objects of that which I regard as a sacred mission fulfilled.

The metaphysical deductions which may be drawn from mesmeric phenomena, have always appeared to me, in themselves, to constitute a sufficient and a noble answer to the inquiry: "In what can Mesmerism contribute to the welfare or knowledge of man?" The light which this agency throws upon the mysteries of our nature, upon some of the profoundest truths of Religion;—the indications which it alone presents of a possible separation between soul and body, and of the predominating powers of the former,—must ever vindicate the sincere inquirer into its laws from

the charge of trifling with an idle subject;—granting that he should confine himself to half his theme, and decline touching upon the relief which, in a medical point of view, Mesmerism is capable of affording to the evils of suffering humanity.

But it is the peculiar happiness of Mesmerism not to be forced to rely upon any one solitary and partial claim to notice and consideration. Its roots are cast deeply and extensively into the general ground of humanity. Where the metaphysician leaves it, the man of science may take it up; and when science has gathered in its store of valuable facts, illustrative of all her noblest theories, it can still afford an ample harvest to him, who would practically ameliorate the condition of his fellow-beings. If it fail to win the heart of the materialist from his barren creed by its revelations of Mind as the only real source of motion;—as all, indeed, that can be named—Power;—if vainly it preach to the sceptical or the careless, of Truth, Righteousness, and Judgment to come; it ought, at least, to recommend itself to every friend of man by the palpable benefits it is calculated to bestow, in cases of disease, which are either unaffected by, or opposed to, the action of other remedies.

That this pretension, as we will modestly call it, on the part of Mesmerism, to rank at least as a means of cure, should not universally prevail to win for it a patient and unbiassed trial and examination, is indeed a proof of the force of prejudice to turn us even from our habitual ways of proceeding. I can well understand that Mesmerism, reasoning of things beyond the tomb, should meet with contumely, or neglect;—for we seem, indeed, to be so constituted that the present, and the physical, lord it over the future and the intangible; so that a power professing to heal diseases, will interest men generally more than the most striking revelations regarding their moral destiny; and it may be reasonably doubted whether our Redeemer's Sermon on the Mount made anything like the impression, which the healing of the leper, at its foot, produced upon the assembled multitudes. But, that Mesmerism proclaiming—"I can cure!"—should be coldly and partially received, does, I own, move me to wonder. Ordinarily, all that holds out even a hope of relief to any ailment whatever, whether real or fancied, is welcomed with a blind rage and stupid credulity. Every new name of every old quack-remedy is certain to evoke a crowd of self-devoted persons, who are most ready to try on their own poor bodies the efficacy of the nostrum. In the very teeth of verdicts, that denounce the drug as murderous, the fond disciples of a favourite pill will yet continue to obey the voice of the inventor, that says,—"the more you take the better" (id est: "for my own pocket"), and will greedily swallow the favourite bolusses by fifties, and by hundreds.

In the case of Mesmerism alone, the most startling benefits, the most alluring promises, on the one side,—persecution even, and the anathemas of the diplomatized, on the other—have all failed to stimulate the public mind into anything like desire or enthusiasm. Perhaps even so it is well. All slowly-acquired possessions are the surest, and that which owes nothing to the breath of popular applause, may consider itself independent of popular fickleness. The part that now remains to the friends of Mesmerism is, by truth and sobriety, to win their way into the territory of public belief, where every step is grudgingly accorded, and gradually to persuade men to their own benefit by setting before them unceasing examples of the curative powers of the distrusted agency. It is in this sphere of its operation, especially, that my experience has become enlarged;—and, as I have elsewhere sufficiently insisted on the metaphysical importance of Mesmerism, I would here confine myself to stating a few facts, relative to its remedial energy, which have either fallen under my own observation, or have reached me through unsuspected sources.

I have watched the effects of Mesmeric treatment upon a suffering

friend, who was dying of that most fearful disorder—Lumbar Abscess. Unfortunately, through various hindrances, Mesmerism was not resorted to till late in the progress of the disease, so that, of course, that it should effect a cure was out of the question. It should ever be held in remembrance that Mesmerism does not profess to work miracles. It cannot restore a decayed bone to its integrity, or re-create a missing part;—but it can benefit, even where it cannot save. And how much is it to say of a power—that it is remedial even where not curative, and that in cases where it fails to rekindle life it can smooth the passage to the grave, and mitigate the horrors of physical pain! This I have gratefully witnessed in he case of my suffering friend. He was, at the time of the worst part of his illness, residing near Innspruck, and was fortunate enough to command the mesmeric services of Dr. Ennemoser, the author of several high and useful works on Mesmerism; a man, whose experience in this science is fully equalled (as it ever ought to be in medical men) by his knowledge of therapeutics in general.

I have no hesitation in saying, that, under God, the life of my friend R. T. was prolonged, at least, two months, by the action of Mesmerism. The improvement in all his symptoms, from the date of the first experiment, was too marked to be mistaken, or to be considered as the result of other causes. At the time the mesmerising was undertaken, the patient was in a state of continuous fever, totally without appetite, and suffering almost constant pain from thirteen wounds, which were partly the result of his disorder, partly of abrasion from his being nearly always in a reclining posture, either in bed, or on a sofa. His thirst was great, his tongue white and dry, and his pulse hurried. Rarely could he obtain an hour's continuous sleep at night. After the first mesmerising, he slept better than he had done for weeks, and, in three or four days, the continuous fever was exchanged for a hectic attack, which came on periodically, about six o'clock in the evening, but rarely lasted more than two hours.—The furred and loaded tongue became pure as an infant's, the appetite excellent, and so continued until within three days of the closing struggle. The pulse, also, sank into a calm state; which was only disturbed by the recurrence of the evening hectic. In all points, the improvement was so remarkable, that every one about the patient thought, that, had Mesmerism been earlier resorted to, the patient's life must have been preserved. But the abscess had already too deeply affected the bones of the back and hip, and had extended too near the femoral artery, to be checked by human means; or even by those almost super-human aids, which Mesmerism may be said to afford.

Dr. Ennemoser attended his patient always at one certain hour (two o'clock) every day. During the manipulations, the sufferer invariably slept, but not always with the same degree of intensity. Even in the lighter stages of mesmeric slumber, it was remarkable that R. T. could bear to have his right leg and thigh moved out of their customary position, and even somewhat roughly handled; whereas, at other times, an accidental touch upon those parts would cause him to shriek with agony. Of course, as the object of the mesmerising was solely the patient's relief, no experiments were tried, or questions asked, which might in any way distress or fatigue him; but Dr. Ennemoser, in general, after the sleep-waking was induced, would inquire of R. T. how the simple medicine he was taking agreed with him, if it should be continued, or left off, increased or diminished; also, what diet he should observe, &c. These questions were always perfectly well answered, and the patient subsequently retained no recollection of them, or of having spoken.

I hasten to obviate a remark, which may here be made; namely:—that, perhaps, the medicine I have mentioned was the efficient cause of R. T.'s improvement. To this I reply, that Dr. Ennemoser did, for a long period,

order no other medicine than that which the patient had been taking some time before the mesmerising was begun. This was merely a slight infusion of quinine, called, in the part of the world where we were, quinine tea.

But there is no occasion to insist even upon this point. The power of mesmerism was sufficiently demonstrated where no other cause could possibly interfere with its simple unmixed agency:—I mean in the relief of pain. At all times, and in any moment, the mesmeric passes either soothed, or arrested the patient's sufferings, and, having once been mesmerised by Dr. Ennemoser, he was susceptible to the mesmeric actions of those with whom he lived in daily relationship. His brother, especially, who had come from England to attend his death-bed, could exert this influence over him, and had the ability to quiet his paroxysms of pain, or to make him sleep, at moments, when, under ordinary circumstances, any approach to slumber would have been impossible. What a valuable power was this!—As any attempts at opiates increased the fever, and brought on slight delirium, let any one imagine what untold treasures resided in the simple motions of the hand, which calmed the thrill of agony, and gave repose to throbbing, yet exhausted nature!

They who have heard, as I have heard, the dreadful shrieks, the sounds, more resembling the bellowing of a wild animal than the intonations of a human voice, which are wrung from the poor sufferer, (and that sufferer a much loved friend!) under that most horrible, most appalling malady—the lumbar abscess—they, and they alone can appreciate the almost overpowering thankfulness which swells the heart in return for a gift that, in a few moments, causes the shrill cry to shrink into a tremulous murmur, that murmur again to become an almost inarticulate sob, and that sob to die, at length, away into the blessed stillness of a deep restoring slumber!

Oh, we may reason and reason about the truth of Mesmerism—the more or the less of faith that we may bestow upon its wondrous, yet shifting phenomena—but, in such a case as this we *feel*, and, in a child-like spirit, acquiesce in the benefit, which we are unable to analyse.—"The heart is wise," as Southey has beautifully said;—and here, at least, is demonstration in its glow of gratitude,—that this Power is of God!

These tranquillizing effects of Mesmeric influence were manifested even unto the end of my dear friend's life.

Yet he owed a deeper debt than this to Mesmerism!—It had reclaimed him from the hardest infidelity! Of a singular organization, R. T., the most amiable of human beings—approached the nearest to an Atheist of any one I ever met with. He seemed to want the very faculty, which says, at once—A God must be! But, in his last illness, then it was that a new principle supplied the defect of the original nature, more strikingly than if that nature had, from the beginning, appeared full of holy veneration. Who that then saw him, leaning over his bible, as he sat for an hour or two in the evening, propped up by pillows on every side—calm, even under the attack of periodical fever;—triumphing over mortal infirmity and pain;—rejoicing, while we inwardly mourned;—and whispering patience and comfort to all around him;—who, that beheld this strength made perfect in weakness, but must have said—"The hand of Heaven is here!"

And this faith—this wondrous patience—this "holy comfort springing out of tears"—were (as he himself told me) attributable, under Divine Providence, to Mesmerism.

From having *seen* Mesmeric phenomena, to which he could not refuse his assent, he was led, step by step, to recognise the mighty truth of spirit predominant over matter—consequently of a ruling spirit creating and sustaining all things. He, who sees and ministers to the spiritual wants of all his reasoning creatures, had adapted this remedy to the peculiar and fearful disease of the intellect, under which R. T. had laboured.

And, touchingly, he said to me—

"I rejoice that Mesmerism should be the last remedy tried upon me—that it should prove successful in calming my pains;—because it was the first thing, that, through God's blessing, relieved me from the worse evil of an unbelieving heart'

And so, praying, and praising God, and grateful for "Mesmerism—the gift of God,"* his spirit was loosed from its earthly bonds, at the very moment when, after a severe paroxysm of pain, his brother was mesmerising him—as he thought—into the calmest slumber.

In connection with the relief which Mesmerism afforded to the last hours of my suffering friend, was another remarkable instance of the beneficial effects of the agency in question.

The surgeon, who attended R. T. in a purely surgical capacity, was an intelligent man, possessed not only of much skill in his immediate profession, but of considerable medical knowledge. Having frequently witnessed the power of the Mesmeric passes to calm R. T., even under the severest paroxysms of pain, Herr Lorenz requested me to give him some instructions in the Mesmeric art, which he purposed occasionally to employ, should a case, to which the agency might seem applicable, occur in his practice amongst the neighbouring poor, many of whom he attended gratuitously. One day he came to me full of pleasure and excitement, and related that he had had extraordinary success with Mesmerism in a case which, for some days, had baffled his medical efforts, and had given him considerable uneasiness. The patient was a young man—a poor labourer's son, who was suffering under the worst form of typhus fever, and had been for a long period without sleep, talking incessantly, in a state of constant delirium. After about half an hour's mesmerisation, the young man ceased talking, and, soon after, fell into a calm and critical slumber. This circumstance so much astonished the youth's grandfather, who was, at the time, in the patient's room (the common room indeed of all the family) that he retreated behind the stove, to mutter Ave Marics and Paternosters, in order to exorcise the Evil One, who, alone, as the old man thought (herein reasoning no worse than many a pious protestant), could have possibly produced such a rapid change for the better. Fortunately, his holy adjurations were insufficient to chase the kindly spirit that was calming and healing his poor grandson; and the young man awoke from the long and refreshing slumber which Mesmerism had induced, to an amended state, and to the possession of his senses.

Under continued mesmeric treatment, the patient recovered his strength and health, as Herr Lorenz informed me, more rapidly than is usual with persons, who have been similarly affected.

A brother of the young man, and the grandfather, now fell ill of the typhus, the infection of which, being in the same chamber with the invalid, they could scarcely escape. In these latter cases, Herr Lorenz assured me, the disorder was robbed of its horrors by a timely resource to Mesmerism, the employment of which was no longer suspiciously viewed by the old man. Indeed, by a common reaction of feeling, he had, for some time, transferred the miracles of Mesmerism from the enemy of mankind's account to the credit of the Blessed Virgin. That the grandfather, who was eighty-three years of age, should have recovered speedily from this malignant fever, with scarcely any other remedy than Mesmerism, (for, in all the cases, but little medicine was given,) is another proof of the curative powers of this influence.

The instances of the utility of Mesmerism, that have been detailed to me by foreign Mesmerisers, some of whom are medical men—others not—are far too numerous to form part of a work;—they would, if duly set

* See a beautiful pamphlet, so entitled, by a beneficed Clergyman.

down, constitute a work in themselves. I shall, therefore, only avail myself of the testimony, touching the benefits of Mesmerism, of one or two persons, on whose accuracy, from the coincidence of personal observation, I can place the firmest reliance.

Dr. Ennemoser has assured me, that he has successfully employed Mesmerism—either alone, or conjointly with other remedies—in almost every ailment to which the human constitution is liable;—but more especially where it was chiefly desirable to excite a healthy action in the nerves and brain. He considered this as the one appointed remedy for epilepsy, and declared that he had cured by it several cases of madness.

Dr. Wilde, of Berne, informed me that by mesmerising a lady, suffering under periodical fits of St. Vitus's dance, at the time when the affection used to come on, he succeeded in putting off the attack every day to a later hour, until its recurrence was altogether prevented. He also related to me a most interesting case of another lady, in the last extremity, under an attack of the Iliac Passion, whom he supported in his arms, every moment expecting her dissolution, when the happy thought came, like an inspiration, to his mind—try Mesmerism! He did so, and the relief was immediate. The spasmodic action subsided, and the patient's life was preserved.

During a residence at Dresden, I had the pleasure of hearing many authentic particulars of mesmeric cures from Count Szapary, a nobleman of one of the oldest families in Hungary, who has devoted his fortune, time, and talents to the exercise of Mesmerism for the relief of disorders alone. I have seldom witnessed a more touching festival than was a public breakfast given to this gentleman by the friends of those persons, whom he had either benefited or cured by mesmeric means. Many of the patients, now restored to health, were present at the table, and many of their relatives rose, one by one, to return thanks to the noble mesmeriser for the good which, under Divine Providence, he had done to those who were dear to them.

One aged man spoke a few grateful words, but his voice faltered, and, tears choking his utterance, he was forced to sit down in a silence, which was more eloquent than speech. It was for the preservation of his only daughter, snatched by Mesmerism from the very brink of the grave, that he desired to express his gratitude.

A young lady, who sate next me at breakfast, a charming person, well known in the higher circles of Dresden, gave me a most interesting account of her own restoration to the blessings of health, by the mesmeric aid of Count Szapary. For two years, she told me, she had been unable to rise from her bed, or scarcely to move her limbs, from nervous paralysis. "At present," she said, "I can walk, ride, dance, as much as I will; and many persons here, who knew my former state, will scarcely believe in my identity with the poor bed-ridden creature that excited every body's pity. Some, who meet me out walking, stare at me, and start as if they had seen a ghost. Not, indeed, that I look much like one at the present time;"—a remark in which I fully coincided. Indeed, the peculiarly blooming appearance of this young lady so much belied all past suffering, that, till I entered into conversation with her, I never dreamed that she could have been a mesmeric patient.

The efficient cause of her cure, this lady declared to me, was a mesmeric sleep, which lasted a fortnight; of the events of which, she positively assured me, she had no manner of recollection. Yet, from the testimony of her parents, and of those who were about her, during the period of the slumber, she could not doubt that she had, in this time, spoken, taken nourishment, and beheld objects, although her eyes were closed.

Such lengthened mesmeric trances as this were frequently, as I heard from Count Szapary himself, and from others of his patients, produced by

him, in certain cases, and were a powerful means of restoration to health. Not, as the Count assured me, that he laboured at producing any such effect. On the contrary, he believed (and Dr. Chapelain, in Paris, told me he thought the same thing), that the mesmeric sleep was by no means an indispensable condition of mesmeric benefit. Many of his patients, he said, having got well under daily mesmerisings, without having experienced any drowsiness, or extraordinary symptom whatever. His great desire was to leave nature free, to select such means of renovation as should be most suited to her exigencies;—to follow where she guided, not himself to lead the way, and to concentrate his thoughts, as much as possible, upon the single simple idea of doing good to the patient.

But, where the trance occurred, as it did mostly in exhausted, yet irritable, temperaments, the Count considered that this was the one thing wanting to restore the equilibrium of the constitution, and to enable nature to recover her tone, by a prolonged repose.

There were instances, in Dresden, of this mesmeric condition having endured not only weeks, but months, and always with beneficial results. That Count Szapary should, as it were, involuntarily cause this effect, so rare to be produced by other Mesmerisers, is a proof of that which I have always believed—namely—that to each individual belongs a mesmeric action as peculiar, and as individual, as his own character. Count Szapary certainly possesses great mesmeric energy, being able to mesmerise many persons, in the course of the day, without fatigue to himself.

On the virtues of mesmerised water both Count Szapary and Dr. Ennemoser laid great stress; and I have certainly, in the case of my friend R. T., witnessed its *soothing* effects. I have also observed mesmerised water intensify the state of sleep-waking, and I have seen a patient of Count Szapary—a little girl of thirteen years of age, suffering under derangement of the nervous system—fall back upon her bed, instantaneously, in mesmeric slumber, after she had drunk a small quantity of mesmerised water. That Mesmerism should enter readily into combination with water, and be long retained by it, I can readily believe; for I have seen my own somnambulists, especially A. M., select the glass of water I had mesmerised, from among five or six others not mesmerised, a full quarter of an hour after I had held the glass in my hand. In accordance, also, with this remark, are the observations of Dr. Wilson, of the Middlesex Hospital, who, in an interesting work on the effects of Mesmerism upon animals, has declared that the mesmeric influence is more quickly, and easily conveyed, through the medium of water, to fish, than it is by the air to the apparently more sensitive tribes of nature. According to this author, some fish, newly caught, and placed in a large tub of water, over which mesmeric passes were made, were soon observed to rise to the surface, and to follow the hand of the mesmeriser in whatever direction it moved. Again, I was present, at Dresden, at a lecture on galvanism, during which several fish, in a glass globe, were stunned, and apparently killed, by a galvanic shock. After the lecture, I went up to look at these fish, and struck by a sudden desire to make an experiment, I began to mesmerise the water in which they were. To my own surprise (for if I had thought to have produced an effect, I by no means expected one so rapid and so striking), the fish soon shewed symptoms of reviving; and, in a short time, during which I persevered in the mesmeric passes, and occasionally dipped my fingers lightly in the water, five out of the six that had been stunned, and lay floating on their backs, recovered their natural position, and accustomed motions. The lecturer watched my proceedings with great interest, and assured me, that, under ordinary circumstances, the fish would have remained, at least, an hour longer in a torpid state.—Sometimes, indeed, he said, they never recovered from the effects of the galvanic shock. Several intelligent persons, who had not yet left the lec-

ture-room, witnessed this experiment, and declared themselves convinced that the resuscitation of the fish was really consequent upon it.

These facts, relative to the ready alliance of Mesmerism with water, and of the restorative powers of the agency when conveyed through that medium, I have here detailed, in order to raise the question, whether mesmerised water may not be employed, more frequently than it now is, and with a rational hope of advantage, in the mesmeric treatment of disorders?

In England, not less than on the continent, opportunities have been afforded me of gathering evidence respecting the good that Mesmerism has effected.

I have accompanied Dr. Elliotson in his visits to such patients as he was treating by Mesmerism, and have listened to many an artless expression of gratitude, poured out to him by persons of various classes, for the important benefit they had derived from this calumniated remedy.

One of the most eloquent of these was a respectable woman, with whom I found myself accidentally in the same room, at Dr. Elliotson's, while waiting one day till he had leisure to see me. This person assured me, that for years she had suffered a martyrdom from Tic Douloureux, to such an extent that, when Dr. Elliotson first began to mesmerise her, she could not hold any cold substance, even an open book (unless it were previously warmed by a fire) near her face, without a paroxysm of pain, which would send her darting, involuntarily, from one end of the room to the other. Of course, the contact of the open air would have been unbearable torture to her. "And now," she said, "I walk every day, in all kinds of weather, to Dr. Elliotson's house, without inconvenience; and, instead of having to suffer many attacks of agony in an hour, I often pass a whole day without pain."

There was something in my accidental meeting with this woman—in her earnest and natural story—in the utter absence of pretension to display (for she came quietly, and without the world's knowledge, to Dr. Elliotson's, for the simple relief of her malady), which impressed me strongly. And this is only one case of many such!

I am indebted to Mr. Wood, who has studied under Dr. Elliotson, and who also admits Mesmerism into his medical practice, for having witnessed one of the most triumphant proofs of the power of this influence that can be conceived.

It was in the case of a little boy, only three years of age, who was born an idiot, and who had distressed all those about him by incessant shrieking, especially during the night; in consequence of which, his mother declared she could scarcely obtain any sleep or repose. The mother, a respectable person of the middling class, brought in the child, which appeared not larger than an infant of fifteen months old;—but no infant of that age, to whom the gift of reason was vouchsafed, ever presented that fearful absence of expression, which, in the dropping lip, and unmeaning eye, characterised this unhappy sufferer. At the time when Mr. Wood began the mesmerising, the child was keeping up a sort of low moaning, and occasionally crying aloud in a strange and disagreeable tone of voice. It was also moving restlessly about in the mother's arms. After about five minutes' mesmerisation the change in the child's demeanour was most striking. There was no longer any moaning, or restlessness; and the eyes had gained a human look, that grew upon them till they began to close in slumber, which, at the end of little more than ten minutes, was complete, and of the deepest kind. At this time the countenance had lost every thing that was unpleasant. It had even the remarking and attentive expression which so strongly distinguishes the mesmeric from common sleep; so that, in gazing upon it, one could now say—"There is mind here!" About the eyelids, especially, was that singular

look, so peculiar to mesmeric sleepwaking, as if the eye were looking through them to something beyond. I was allowed to test the depth of the child's slumber by rather rough methods, such as shaking it, shouting out loudly close to its ear, &c., but nothing disturbed its repose in the slightest degree. The arm taken up, and suddenly left to itself, fell like lead, and more lifelessly than in ordinary sleep, upon whatever arrested its descent.

The mother now placed the child upon a bed, and assured me that it would sleep there quietly for several hours, and awake in a far more tranquil state than that in which I had first seen it.

The improvement in the child's condition, since the time when the Mesmerism was undertaken, she told me, consisted in the following particulars :—

The rest at night was now good ;—and for this blessing, she said, she could not be too grateful. They alone could appreciate it, who had known, like her, what it was to sit up, night after night, with a child in that fearful state of idiotism. By day, the paroxysms of crying, and of convulsive motion, had become less frequent, and of a milder character ; and, whereas formerly the child took no notice of anything whatever, it now began occasionally (and more especially on first awaking from mesmeric slumber) to shew symptoms of being interested in various objects. But, above all, there was an evident dawn of speech ; and the words—Papa, and Mamma—were, however imperfectly, uttered ;—but before Mesmerism was tried, nothing approaching an articulate sound had ever passed the child's lips.

I do not instance this case as an evidence of the power of Mesmerism to restore confirmed idiotcy to reason—in other words, to work a miracle. The child was relieved, not cured, and is, I believe, an idiot still,—though of a milder kind than formerly. Afflicted as he was with a radical disease of the brain, a perfect restoration of the mental functions was not to be looked for ; but greater progress towards reason had perhaps been made, could Mr. Wood have concentrated his time and mesmeric power upon this one patient ; but he was called out of town to attend upon an urgent case, which occupied him for some weeks, just at the time when he was daily producing more remarkable effects upon the little idiot boy.

This statement will probably nullify all that I have said regarding this extraordinary case (for extraordinary I still deem it), because, with most persons, not to cure is equivalent to doing nothing at all. But I must say a few words on this subject. Is mitigation of suffering nothing in this suffering world ? Who are the persons who choose to deny the advantage of a remedy because it is not entirely curative ? Certainly not those who are tortured by disease, nor their friends who witnessed that torture. It is the partisans of a system—the prejudiced—whose prejudices no attack of serious pain, neither of illness, has shaken ; who, being in possession of health themselves, can very calmly imagine that a pang more or less is but of very trifling consequence ; and that, more especially, any one pang rendered less by Mesmerism, must be treason to all that is regular and respectable, in this world of words and forms.

The utmost that the unprejudiced can wish such persons, is a good harmless fit of the tooth-ache, which shall rage just sufficiently to make them grateful for any remedy that shall even alleviate their torments,—and—above all—send them to sleep.

To me, the case of the idiot child, however stopping short of perfect relief, is deeply interesting in sundry points of view.—As thus—

To produce any mitigation of symptoms, any glimmering of reason—in a case of born idiotism—is more extraordinary than to effect a cure of delirium, or mania, springing from accidental causes.

This partial triumph over organic defect, shews Mesmerism capable of

proceeding to the verge of the possible, and of educing from certain elements all the favourable results of which those elements are susceptible.

Hence, too, hopes—nay more—rational expectations—are engendered, that a power, capable of achieving thus much, under unfavourable circumstances, would, under other and better combinations of events, effect still more ; and yet again, that where organic obstructions to the working of the influence were less, or null, the fullest success would crown the mesmeriser's efforts.

Again.—The fact of Mesmerism having been able to compose, and so quickly bring into slumber—a child of three years old—that child, moreover, an idiot, suffering under high irritation—is sufficient of itself to refute the opinion of those who would refer mesmeric effects to the delusions of the imagination.

How wonderful, too, appears the action of a remedy, which, while it tranquillizes the nervous system, arouses it also into a state of healthy activity ! The child's intellect is stimulated, while its restlessness is calmed !

This capacity of Mesmerism to act *pro re nata*,—to serve either as a calmant or a stimulant, according to the exigencies of the complaint which it is called in to combat,—followed, as it is in neither mode of its influence, by heaviness or exhaustion, would alone give it the highest rank as a remedy, if we regard it as a remedy merely. In this point of view, how valuable appears its offices, how unmatched by those of any substance in the materia medica !

Again :—the direct correspondence of Mesmerism with the nervous system, gives it a marked superiority over all such grosser agents as must reach that delicate framework of life by a circuitous route. Of all remedies, this alone pours its benefits direct upon the very springs of sensation,—and thus, in cases of deafness and blindness, which depend on nervous weakness, (and I believe there are more such affections referable to this cause than is generally suspected,) we possess a subtle means of acting efficiently upon that fountain-head of the calamity, to which neither drug nor couching-needle can find its way.

I have already mentioned, in the body of my work, a remarkable instance of a boy, all but totally blind, who recovered a high degree of vision, not only during mesmerisation, but for an hour or two after it.

As appendant to this case, I will here add that of a young lady—Miss G———, of Lynn—who, from earliest infancy, has suffered under the misfortune of deafness, so nearly absolute, that she has never learned to articulate any sound by the ear, although she has been taught to speak, and to understand speaking, by the eye taking cognizance of the motions of other persons' lips. This young lady is highly educated and accomplished, and both her own character and the position of her family, *utterly* exclude any idea of deception, such as the world is so charitably apt to entertain in all cases of mesmeric wonder.

Let it be also remarked, that the deafness of the mesmerisee gave a value and an authenticity to all the phenomena she presented, impossible to be afforded by other patients, possessing the full complement of their senses ;—for it is plain that Miss G———, at least, could not be guided as to what she was to do, or exhibit, by the casual remarks either of the mesmeriser or the bystanders. Moreover, she knew nothing whatever about Mesmerism, save as a remedy that might benefit her hearing.

The father, mother, and brother of this interesting patient being present, I proceeded, in the usual manner, to try the influence of Mesmerism upon her.

The steady glance of the eye soon caused her's to close ; more quickly, indeed, as may be presumed, than is commonly the case, from her attention being undistracted by any sound. The mesmeric passes rapidly

completed the effect; and, in about ten minutes from the time when the experiment was begun, the patient was in a state of the calmest sleep-waking. Then followed all the customary evidences of this condition, in their purest, and (for the reasons I have above mentioned), most indisputable form. The head and hands were attracted towards me, and followed all my changes of position. When I was touched by another person, when I ate or drank, there were sympathetic movements, which (had I ever doubted these phenomena before) would now have firmly established them in my mind.

But I hasten to the principal fact, for the sake of which I have mentioned this case. Miss G———, during the continuance of the mesmeric sleep, gave undoubted proofs, varying, indeed, with the varying susceptibility which always distinguishes mesmeric patients, of a wonderful development of auditory power. She answered short questions, such as: "Do you feel well?" "Do you wish to be awoke?" &c. with perfect justness of affirmative or negative. To the inquiry, "How do you like being mesmerised?" she distinctly responded, "Very much."

Her father, desiring personally to test that she did not reply merely through seeing the motion of the lips (though, indeed, her eyes seemed perfectly shut), was put *en rapport* with her, and, holding a pocket-handkerchief before his mouth, said, quite in a low tone of voice, "Harriet, shall we take a walk to-day?" To this she immediately answered, "No! I would rather ride." After the patient was restored to her normal state, Mr. G——— repeated the same question to her in exactly the same manner in which it was put before, and Miss G——— was totally unable to catch the slightest indication of what was said.

I much regret that multiplied engagements prevented me from following up this most interesting case. Miss G——— was afterwards frequently mesmerised by her brother, but he was never able to throw her into a deep state of sleep-waking, or to elicit the phenomena of hearing, which I had momentarily called forth. Again, I say, these instances of mesmeric action are related, not because they are complete, but because they prove power, and excite hope. It may be that there exist organic impediments to Miss G———'s ever attaining the faculty of hearing. If so, the casual excitation of that sense by Mesmerism is the more wonderful.

With this case I close the present addition to my work; an addition prompted solely by a sincere desire to lessen the prejudices against the use of Mesmerism, which force themselves upon my notice on every side. I have heard a lady say: "I believe that Mesmerism is the only remedy likely to cure the epileptic fits of a relation of mine; but I dare not recommend it, because I doubt whether it is a permitted means of cure."—When persons thus doubt whence good gifts come, to prove that good is done by a particular agent seems useless. Yet, this being the sole method of demonstrating that Mesmerism is no unholy thing, in this path ought its friends to persevere, hoping that, where insulated cases of benefit might seem suspicious, benefits on so large a scale must finally vanquish distrust. Granting that a few scattered miracles of healing could possibly, through divine and most mysterious permission, be wrought by an evil power, still must a systematic display of good-will to man, appear too God-like to be blasphemed by doubt. Let us beware how we turn to mockery the very words of our blessed Redeemer. The argument of the kingdom divided against itself, is as valid as it was eighteen hundred years ago; and by heaping up evidence of the benefits of Mesmerism, that is (according to some) of the quantity of good done by the author of evil, we, indeed, reduce the question to a dilemma of absurdity.

Let all, then, who love and value Mesmerism, turn their powers towards demonstrating its utility on the largest possible scale; bearing in mind that the ignorance which still exists regarding this influence, is the great-

est cause of its being repudiated by the million. With some, it is true, this ignorance may be wilful; but there are others, who, in order to be convinced, need only to be instructed. There are yet many who say to me in a friendly spirit, "You must utilise Mesmerism." They do not know how much it has been already utilised! And, perhaps, my single testimony, or that of any one person, is insufficient to give them that assurance of the fact, which would take a permanent hold of their minds.—Such are, at the worst, careless inquirers; and with such we cannot greatly quarrel, until, indeed, such a flood of light shall be poured around them, as shall convict those who do not know, of not choosing to see. Till that time, to be strong, we must be patient; and, while we cease not to insist on the higher aims of Mesmerism, it is our interest to accord the fullest indulgence to the cry for making it useful in the most common and working-day sense. In advocating our great cause, forget we not that men are, by nature, practical utilitarians; and that, as in glancing over a work of architecture, we dislike doors that unclose upon nothing, and pillars that support no weight—even ornaments of which the eye vainly demands the meaning—so, and much more, in regarding this mighty, but as yet, dimly-revealed structure of Mesmerism, too vast for the comprehension of a single age, this record of old time, with all its exterior pomp of wonder, and its internal labyrinth of vaults and chambers, with its foundations deep in darkness, and its turrets lost in heaven, we are embarrassed by a feeling of the indefinite; and unable as we are to seize at once the relation and utility of so many and so complicated parts, we end by doubting impatiently the fitness and intention of the whole edifice.

To reconcile the world, then, to Mesmerism, we have to show that it bears upon the world and its concerns; we must make it as real as we can; we must bring it down to our commonest level, only hereafter to elevate it the more. By the force of household benefits, we must give it a claim upon our gratitude, and entwine it with our affections; and by proofs of heart rather than of head, we must demonstrate, that, being neither wicked nor useless, it is of human growth, and of human application.

To this end, I now cast my mite into the treasury of evidence that is accumulating in favour of Mesmerism, with a deep regret that prejudice should yet stand in the way of so much alleviation of human suffering as it is calculated to afford, and with a humble hope that truth and time will lead to a discreet and grateful use of this wonderful gift to man.

THE END.